

BAPTIST MAGAZINE.

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MEMOIR OF THE LATE MR. DAVID RISTE, DEACON OF THE CHURCH OF CHRIST AT ISLEHAM, CAMBRIDGESHIRE.

BIOGRAPHY should exhibit such features of those who are dead, as may by the living, be traced with advantage, either in avoiding their imperfections, or in imitating their excellences. Not every private life will furnish sufficient interest to authorize its being made public after death. The lives of some of the most excellent of the earth are passed in such constant seclusion, that to tell their simple, unadorned, and godly tale to strangers, would almost fail to excite their attention. But if to contemplate the progress of real religion, early implanted in the heart by divine grace, through the space of seventy years—if to view the consistent, humble, and devoted church member, for nearly that period—if to trace the conduct of a good deacon for upwards of fifty-nine years—if to take a farewell look of a hoary-headed saint matured for glory, at the age of ninety-four years, be calculated to convey any instruction, or to impart any interest; then, by the heirs of glory, this memoir will not be read in vain, though it is a record of one who

“Kept the noiseless tenour of his way.”

Mr. David Riste was born at Steeple Bumpstead, in Essex, on the 25th of September, (14th O.S.) 1734. In his boyhood and youth he was remarkable for the steadiness and sobriety of his behaviour, and was very constant in attending

to the forms of religion used in the Church of England.

At a proper age he was apprenticed to a respectable grocer and draper, who afterwards came to reside in the village of Isleham. Having completed his term, with great fidelity and satisfaction to his master, he still continued with him after it had expired.

On the 29th of December, 1757, he married Mary Gunstone, a young woman who was then a member of the church of Christ at Isleham, under the pastoral care of Mr. Samuel Lambert, where our friend had regularly attended the worship of God from his first coming into this village.

A short time after this he took the business of his master, and the Lord blessed him with prosperity in the world. By industry, integrity, and punctuality, he obtained the respect and countenance of the greater part of the inhabitants in this place. His religion, which he publicly professed, after many conflicts in his own mind, on the 9th of May, 1762, was so conspicuous in all his dealings, that it not only secured to him the approbation of the wise and good, but it silenced the cavils of gainsayers, and doubtless promoted in no small degree his secular interests. “When a man’s ways please the Lord, he maketh his enemies to be at peace with him.” “Godliness is profitable unto all things; having promise of the life that now is, and of that which is to come.”

The piety of our friend, which shone with so strong and clear a

light to the world, could not be concealed from the pastor and members of the church to which he was united. Accordingly, upon the death of Mr. Edward Pearson, who had been a deacon in the church for many years, on the 25th of May, 1769, our brother was chosen to this important office, which he sustained to the time of his death, being more than fifty-nine years. It was with becoming tenderness and regard for the poor, with ardent attachment to the church, devout and anxious desires for the prosperity of Zion, and with unremitted diligence in administering to the comfort and support of the successive ministers, that he discharged the duties of his office. In few men have the qualifications of a deacon, mentioned by the great apostle, been more piously and meekly discovered, than in our venerable friend, through such a long course of years. "He used the office of a deacon well, and purchased unto himself a good degree." Good deacons are stars of no inferior magnitude shining in the Christian church, and when they have shone with an undiminished brightness for sixty years, their setting is the more evidently perceived. The activity, zeal, peaceableness, and heavenly-mindedness of deacons are, under the blessing of God, as essential to the well-being and prosperity of a church, as the fidelity, purity, and active perseverance of the minister.

Our friend, though he might not drink so deeply of the cup of sorrows as some men, was nevertheless not exempt from them. Sorrows arising from personal affliction, from family bereavements, and from the difficulties of the church, were keenly felt by him. In the year 1782, Mr. Riste was reduced to a state of extreme bodily weakness, and was pronounced, by the

medical gentleman who attended him, as past recovery. It pleased the Lord, however, to restore him from this affliction, and to add about forty-six years to his life. Soon after this, on the 19th of April, 1783, he lost his eldest daughter, a fine young woman, by inoculation for the small pox. This event was very trying and painful to so kind and tender a father; and what rendered it additionally distressing, she died from home, at Bury St. Edmunds, where she had gone in perfect health, in order to be inoculated. The writer of this memoir has often heard him mention this afflictive dispensation, in connection with the support he derived from religion, when it so suddenly came upon him. As soon as the mournful intelligence was brought to him of the death of his beloved daughter, like the King of Israel, in the anguish of his soul he exclaimed, "Would to God I had died for thee!" He felt in common with every tender parent in similar circumstances, and he felt what many do not feel, deeply distressed respecting the state of the deathless soul of his daughter. In this bitterness of mind, the words which Peter heard when he saw the vision, were very powerfully and seasonably brought to his recollection—"What God hath cleansed, that call not thou common." He knew that the Lord could regenerate, sanctify, and make meet for glory, even in the last painful affliction, where, to our short-sighted view, very few marks of religion were seen before. Here he rested, assured that the Judge of all the earth will do right. How many dispensations occur, in which the mind can never receive satisfaction, only as it resolves them into the gracious and unerring sovereignty of the Lord!

In the year 1805, death removed

from him, first his companion in life, and then his respected pastor, Mr. Lambert. These were events which, to a mind susceptible of tender feeling, as his was, must have produced some powerful sensations; but the Lord supported him, and granted him strength equal to his day.

When about eighty years of age, it pleased the Lord to visit his servant again with affliction. During this visitation, he enjoyed much of the power of religion upon his mind; a calm and heavenly serenity appeared in his countenance, and engaged the affections of his soul; and he seemed to his Christian friends ready to take his flight from this sorrowful world, into the paradise of God. The Lord, however, had something more for him to do on earth; he was to witness a few more changes, and by a yet further progress of grace to be matured for glory.

The religious sentiments of our aged friend were drawn from the Holy Scriptures; but so far as they were identified with any human system, they were decidedly those of the great and good Calvin. He was deeply convinced of the depravity of human nature, that "from the sole of the foot even to the head," there is no moral soundness in man. He viewed mankind, and especially felt himself to be, not merely in a ruinous state, but totally in a ruined state; the moral structure of man not only requiring to be repaired, but entirely formed anew. With these views, he saw no way of restoration except by free and distinguishing grace, through the atonement made for sinners by the sufferings and death of Christ. No man could have a lower estimate of human merit than our friend; he looked for all in Christ Jesus his Lord.

The reality of his religion was

most clearly manifested in the prominent features of humility and meekness, which appeared in all his words and actions. The grace of humility makes a very early appearance in the renewed soul; without it, there ought to be no pretensions to Christianity. The proud, haughty, and self-important professor, has it not; but the penitent, pious, and devoted servant of the Lord cannot exist without it; for "if any man have not the spirit of Christ, he is none of his." Our friend always had very humble views of himself, subsequent to the grace of God taking possession of his heart; he did not increase in self-esteem as he advanced in years, for even to the last months of his long life, when referring to himself, it was with great diffidence and marked humility. He placed no dependence on his long profession, but rested entirely on the merits of Christ for acceptance. The blessedness of the meek was his, for he had the spirit of meekness.

True religion teaches men to be temperate in all their deportment; and in few persons has this fruit of the Spirit appeared more conspicuously than in Mr. Riste. Temperance regulated all his appetites, desires, and pursuits. It was, no doubt, owing in a great measure to this, that his life was continued to such an unusual length. Many by prodigality and intemperance bring themselves to a premature grave.

Mr. R. was a man of strict integrity, always punctual to the engagements into which he entered, and never disappointing the confidence reposed in him. It is a blessing to a neighbourhood to have such an inhabitant, to a family to have such a relative, to a Christian church to have such a member, and especially to have such a deacon.

The love of our friend, emanat-

ing, as it did, from the love of God to him, centered in Christ. He loved his Saviour, whose every feature is amiable, and who had discovered such abounding love to him. The truth of Christ delighted his soul, and he loved to hear the distinguishing doctrines of the Gospel proclaimed in connection with their practical and holy tendency. He loved the household of faith, the ministers of Christ, and his people had an ample share in his affections. He discovered also his affectionate sympathies towards the whole family of mankind, particularly to such as were in want and distress; not merely in sighs and expressions of sensibility, but in actually relieving their necessities, and always evincing a tender concern for their spiritual welfare. His relations and neighbours, the widows and fatherless, the poor and the destitute, were constantly remembered by him in his daily approaches to a throne of grace.

Steady attachment to the house of the Lord was a feature in his character, that could not fail of being noticed by all who knew him. "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth," said the Psalmist, and in no person was this more strikingly exemplified than in our friend Mr. Riste. The sentiments contained in this text have afforded him great encouragement, and revived his drooping spirits in his declining years. He would often say, "Lord, I have loved the habitation of thy house; I have often been *nourished* there, if not new born." His steady attachment was shewn by his constant attendance on the means of grace. Until within the last three or four years, he regularly filled up his place three times on a Lord's day, except prevented

by illness, or some extraordinary occurrence. The writer of this account has been often delighted when seeing him come into the sanctuary on the Lord's day, leaning upon the top of his staff, with feeble steps, honourable grey hairs, and a placid smile upon his countenance, he would take his seat in the house of God, always in time, at the age of fourscore years and ten. His attachment to the public services of the Lord's house was further discovered by his contributing liberally of his worldly substance towards the support of the ministry of the word during his life, and having given by deed of trust, before his death, something for the future. The old meeting house being in a very confined and dilapidated state, it is intended to take it down, and rebuild it on a larger scale; to this our friend became a ready and liberal subscriber. He not only evinced his regard to the cause at home, but was to his death a contributor to the Missionary and Bible Societies, and whatever case was presented to him he did not refuse. But he shewed his concern for the support and prosperity of Zion not by pecuniary aid alone; he accompanied all he did in this way by the most earnest prayers and supplications. He would often pray that peace might be found among the members of the church, and that the God of love and peace might be with them.

His religion was not confined to the Lord's day, nor to the Lord's house, but his devotion was as constant as the returning day. Some persons seem to have much religion on the Sabbath, and in the sanctuary, who, when followed into their families, their business, among their daily associates, and into the world, very little of their religion is to be discovered. This,

however, was not the case with Mr. Riste; his religion was interwoven with all his actions and words. Prayer was the element of his soul; and when in years past he was engaged in business, like the excellent Col. Gardiner, he was accustomed to rise early in the morning, that he might secure his hours of devotion. In his latter years he had his stated seasons for retirement and secret converse with the Lord.

That such a man should have a peaceful end might be expected, from the inseparable connection between cause and effect. There was nothing in his worn out nature to struggle with death; this, together with the calmness and serenity of his mind, fixed upon the cross of Christ, led his friends to think, that when he should be summoned to pass through the dark valley and the shadow of death, the rod and staff of the Lord would comfort him. Though he often wondered how it would be when he should come to the brink of the river, it was confidently expected by others that he would be gently and easily conveyed over to the "land of pure delights," and so it was.

For the last three or four years he has been gradually sinking into the grave, but always delighted and animated when he heard of Zion's prosperity; whether in the church with which he was connected, in any of the neighbouring churches, or in distant lands by missionary exertions. From the November preceding his death he was wholly confined to his bed, and passed through the intervening months from that time to his death, in a state of extreme bodily infirmity. During the decay of nature, his soul was evidently ripening for glory. His conversation, so long as he was able to converse, turned

on death and immortal happiness; and even his dreams were marked with thoughts of heaven.

Though our friend was so long prevented from assembling with those in whose company he had found a sacred delight in waiting upon the Lord, yet he constantly inquired after the prayer meetings, and the more public services of the Lord's day; and until within a week or two of his death, he regularly wrote down the texts which were preached from on the Sabbath. When the subject related to heaven, and the enjoyment of the saints in the presence of the Lamb for ever, he would signify his ardent desire to realize the happiness. For the few closing weeks of his life, it was with difficulty that he answered any questions that were put to him. The last time the writer of this memorial heard him speak, was on Friday, September 12, 1828, when in reply to an inquiry whether prayer should be offered with him, he said, "Aye, aye." On the following morning, however, he seemed more revived, and took an affectionate farewell of his two worthy daughters, Mrs. Dunn of Burwell, and Mrs. Norman of Isleham, who had for several successive days and nights watched his expiring breath with filial regard. He also bid adieu, with great tenderness, to a pious female relative, who had lived with him for the last seven or eight years, and whose kindness and care towards him had been constantly discovered. There were others at the same time around his bed, to whom he kindly said—"Good bye;" and with the happiness of a saint just on the verge of heaven, he endeavoured to say, though he could not articulate the whole, "Absent from the body, and present with the Lord." "Ab-

sent," and "present with him," he distinctly uttered, laying a strong emphasis on *present with him*.

In the afternoon of the next day, being the Sabbath, at about twenty minutes past four o'clock, he calmly, silently, and peacefully resigned his spirit into the hands of Jesus, who had redeemed it by his own most precious blood. We can readily imagine some commissioned angel was near the bed of this good man, at this interesting period, inviting his redeemed soul to enter the realms of everlasting peace.

"I come, he cried, with faith's full triumph fired,
And in a sigh of ecstasy expired.
But o'er the scene a holy calm reposed,
The gate of heaven had open'd there, and closed."

MONTGOMERY.

On the following Friday, the remains of his body, worn out by age, were carried to the meeting-house, where his voice had been often heard in reading the songs of Zion, where he had often united in prayer for the prosperity of the Redeemer's cause, where his countenance had often smiled at the proclamation of distinguishing grace, and where his ears had often listened with fixed attention to the theme of Christ and him crucified. At the same time a funeral sermon was preached from Isaiah liii. 11. "He shall see of the travail of his soul, and shall be satisfied;" words which many years ago he had chosen for the purpose, and which first encouraged him to join the church. His body was then committed to the ground, "in sure and certain hope of a resurrection to eternal life."

Whatever may appear in this memoir like praise to the dead, is not so intended, but to the praise of that rich and sovereign grace by which he was brought to the knowledge of the truth, by which

he was preserved to the time of his death, and by which he has now entered into "an inheritance incorruptible, and undefiled, and that fadeth not away." Nothing was more distant from his wishes, and less congenial with his feelings, when living, than to be praised when dead; and he has now risen far beyond the reach of our feeble praises: but "the righteous shall be had in everlasting remembrance." And surely it is not wrong to exhibit the effects of that religion which owes every thing to redeeming love; and all who possess it, rejoice that they are justified, not by works, but freely by grace, through the redemption that is in Christ Jesus. The text our friend selected to be preached from, and the hymns* to be sung at his interment, were all indicative of his regard to Christ, as the centre of his affections, and the Saviour of his soul.

In the subject of this narrative we have a striking instance of the durability of true religion. Every true believer shall participate of the satisfaction arising from the Redeemer's sufferings; for were such to fall short of glory, he would not see his seed. He would not see of the travail of his soul and be satisfied, unless he can be satisfied in their everlasting destruction, after having redeemed them with immense sufferings and cost, brought them out of darkness into marvellous light, and made them partakers of the benefit.

"Firm as the earth thy gospel stands,
My Lord, my hope, my trust;
If I am found in Jesu's hands,
My soul can ne'er be lost."

Our friend persevered in a profession of attachment to Christ and his cause, for nearly seventy years,

* 18th, 1st book; 9th, 2d book, Watts.

and to the advanced age of ninety-four years; and had he been asked by what strength he persevered, he would have replied, "by the same grace which distinguished me at first." Had he lived to the age of Enoch, he would have still walked with God; or even to the age of Methuselah, his religion would have endured.

The pious daughters, grandchildren, and great grandchildren, have lost a relative, whose concern for their everlasting happiness had long been expressed at a throne of grace. Often would he repeat to them, when he saw them, the words in which Moses blessed the children of Israel, saying, "The Lord bless thee and keep thee, the Lord make his face shine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee and give thee peace." He lived to have the satisfaction of knowing, that in several instances these prayers were heard and answered, in those for whom they were offered dedicating themselves to the Lord. May those of the descendants of our venerable friend who themselves have been distinguished by grace, continue as bright ornaments of the militant church, and great blessings to the Redeemer's cause, until made meet to be partakers of the inheritance of the saints in light! May the church who have lost so excellent and honourable a member, be followers of him in every point wherein he followed Christ.

Should this memoir be read by any person who knew our friend, but who knows nothing of that Gospel which he so eminently adorned, let such an one be solemnly admonished of his danger, and earnestly inquire, "How shall I meet him at the judgment seat of Christ?" "Verily there is a reward for the righteous; verily he

is a God that judgeth in the earth."

Isleham.

J. R.

ON THE WORK OF THE HOLY SPIRIT.

THE work of the Holy Spirit is a subject worthy of the frequent study, and close investigation of all who call themselves Christians, since their spiritual health and prosperity, as well as the enlargement of Christ's kingdom, are inseparably connected with it.

Those who earnestly desire a revival of true religion, will do well closely to examine this theme, and ask, Do we, as individual Christians, or as an united body, sufficiently honour the Holy Spirit? "Them that honour me, I will honour." Christians acknowledge the Holy Spirit to be the third person in the Trinity, having the same essential Godhead with the Father and the Son. He is therefore a proper object of worship and adoration, and since it is immediately with Him that we have to do, it is right the eye of our faith should frequently and intently fix upon Him.

The agency of the Holy Spirit in the economy of redemption, appears indispensable, from the total depravity and alienation of the heart from God, which took place at the fall. Since that moment, man by nature has been enmity against God, and nothing short of Omnipotence itself can destroy that hatred, or cause him to delight in his perfections.

How necessary are the enlightening influences of the Holy Spirit in the perusal of divine revelation! The Scriptures are written with the pen of inspiration; they contain a declaration of the will of the Most High, of that incomprehensible Being whose proceedings, in the

dispensations of his providence, are often inscrutable to our feeble understanding. Can it then be matter of wonder, that the great mysteries of redemption should infinitely surpass even the deepest researches of human wisdom? Is it surprizing that error should abound, that the same passages of sacred writ should be so differently construed? Is it not for want of a more copious effusion of the Spirit's influence? As well might an unlettered peasant attempt to read a book in a foreign language, without a teacher, as poor benighted man read the Scriptures without this divine Guide. How frequently then should we send up the petition of the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law."

The necessity of this Agent, to instruct ignorant man in the things which belong to his everlasting peace, is neither confined to age nor clime. It is as needful to enlighten the philosopher, deeply read in all the mazes of science, as the poor benighted Hindoo, bowing down to the work of his hands, and vainly attempting, by self-torture, to appease the wrath of his imaginary deity. Shall we then send forth our missionaries, and not continually invoke the Holy Spirit to be with them? Shall we instruct the rising generation, and not be equally anxious concerning his agency? Indeed, shall we attempt any thing towards the enlargement of Christ's kingdom, and forget our entire dependence on this sacred influence? After the advent of the Messiah, his disciples were for a season instructed by the Saviour himself, who apparently designed to leave the more enlarged view of his Person and work to the Holy Spirit's teaching. Hence, during his personal ministry among them, how confined was

their knowledge of Christ, and how confused and imperfect their views of the grand object of his mission. But he taught them to expect great things on his departure—such a full measure of light, after the descent of this Heavenly Teacher, as would qualify them to become the messengers of his truth to others, and that should accompany that truth with demonstration and with power. "But tarry ye," said their divine Lord, "in the city of Jerusalem, until ye be endued with power from on high." For "ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

And were their expectations disappointed? No: the memorable day of Pentecost fully realized the promise of their Lord. What was there in Peter's sermon to effect the conversion of three thousand souls? This mighty work was wrought by the energy of the Divine Spirit alone; and as it was on the day of Pentecost, so it is to the present moment, for a "Paul may plant, and an Apollos water, but God alone must give the increase." The Saviour himself declares he shall convince the world of sin, of righteousness, and of judgment. But does the Spirit's work terminate here? No: this is but the first outstretching of his great and omnipotent arm; he has a work to carry on in the heart of every real Christian. The Saviour told his disciples, that it was expedient for them that He should go away; and to console their minds in the deprivation of his visible presence, he promised to send them another Comforter, to abide with them for ever; even the Spirit of truth: declaring that he should take of the things which related to

his work, offices, character, and kingdom, and shew them unto his people. But surely, says the reflecting Christian, there must be something in the present state of the church, indicating at least a withholding of these divine communications. Yes, there is such a thing as grieving, as well as quenching the Holy Spirit. Let us then ask, what are the causes of his seeming withdrawal? All unholy tempers, actions, and motives, must grieve Him who is perfect holiness; and whose office it is to conform the Christian to the image of the Saviour, that, like his divine Master, it may be his meat and drink not only to do, but meekly to suffer all his heavenly Father's will; like Him, to burn with universal benevolence, and be deeply affected with the degradation and misery of man; to be stimulated to benevolence, by no lower motive than supreme love to Christ, and goodwill to all the fallen sons of Adam. And while we would indulge that charity which hopeth all things, we are constrained to ask, Have we ever given to the cause of Christ, because it would have been disgraceful for us not to have done so, and have such motives determined the measure of our contributions?—Have we presented our offering from the excitement of a public meeting, or from the desire of reading our names in the reports of our benevolent societies, thus acting in opposition to the injunction of the Saviour, “See that ye do not your alms before men.” These are unholy motives, greatly differing from the pious resolution of Jacob—“And of all that thou givest me, I will surely give the tenth unto thee.”

Shall we enter a little further into this important scrutiny? All the transactions of life which are not

regulated by that command of our Lord, “Whatsoever ye would that men should do to you, do ye even so to them;” all conformity to worldly maxims and principles, the study of our own ease and comfort, with but little disposition to take up our cross daily and follow Christ; all these things must grieve the Holy Spirit, and tempt him to withhold his enlarged communications. It is not so much the outward conduct which needs purifying, as do the hidden springs of action. May we constantly pray, “Search me, O God, and know my heart; try me, and know my thoughts.” “So let the meditation of my heart and the words of my mouth be acceptable in thy sight.”

Christians are well acquainted with the numerous promises relative to the downpouring of the Spirit, and the consequent blessings to the church and to the world; that then the moral desert shall blossom as the rose, and the trees of righteousness bring forth fruit in their season, to the glory and praise of God. There appears to be, from the signs of the times, a loud call to British Christians, to rouse themselves to individual self-examination and fervent prayer, lest it should be said of them, “Ye have watered others, but your own vineyard ye have not kept.”

AN APPEAL TO THE BENEVOLENT IN BEHALF OF THE GYPSIES.

It may sound strange in the ears of many, when they are told that there is a peculiar race existing in Great Britain, who are, in respect of religious knowledge, not less heathens than the uninstructed African; nor are they, in most other respects, in the least degree elevated above him in the scale of

human existence. It will doubtless appear incredible to those who now for the first time reflect on the subject, that there should be within this kingdom more than twelve thousand human beings, of whom the greater part are, by their singular habits of life, absolutely placed beyond the reach of the ordinary means of instruction, in those things which concern their eternal welfare. It need scarcely be stated, that my allusion is to that neglected and degraded people, the Gypsies.

When we reflect on the labours of love which, under Providence, have originated in England, for the sake of the most remote inhabitants of the globe; when we read the reports of missionary exertions amidst the arid sands of Africa, and the deep recesses of American forests; when we call to mind the privations and exposure to barbarian cruelty, of those who carry forth to distant lands the glad tidings of the ever blessed Gospel—and matter for holy rejoicing it is, that we are privileged to read of these things, and to witness them in our times; yet is it not ground for astonishment, that no united or systematic attempt has been made to turn away from the benighted Gypsies the tide of evil, which for ages past has without intermission set in upon them? Proscription and penalties, stripes and imprisonment have been tried, but they have lamentably failed; since the constable and the gaoler, armed with the strong power of the law, have done nothing, or perhaps worse than nothing, for reclaiming these poor outcasts, is it not high time to make use of the only untried means, the peaceful efforts of Christian benevolence? Surely the circumstance of there now being in the heart of this favoured empire twelve thousand souls, placed be-

yond the sound of Gospel truths, and perishing for lack of knowledge of a Saviour, is sufficiently momentous for arousing those Christian energies which, as regards this wretched people, have too long lain dormant. There are, I am persuaded, many well-disposed and pious persons, who are apt to regard this race as scarcely human, because from their earliest years they have been uniformly spoken of and presented to their minds as irreclaimable vagabonds; not considering that the only means from which, as disciples of that blessed Saviour who was full of love and meekness, they could be justified in expecting success, have not been employed to rescue them from sin and eternal death—I mean their instruction in divine things. Let it be no longer in the power of any man to say, that whilst we are sending the glorious Gospel to the uttermost parts of the earth, we are wilfully neglecting so large a number of our fellow-countrymen, who hitherto have not, to speak practically, had any greater opportunity of hearing of a Saviour, than the inhabitants of unexplored lands. Let it be no longer said, that whilst we expend thousands and tens of thousands for the sake of remote savages, we grudge a small portion of our means for the eternal benefit of our more peculiar heathen—the Gypsy.

The severity of the laws, and the no less harsh opinions and feelings of the mass of the English people exercised towards them, have the effect of so degrading them in their own estimation, as almost to amount to a prohibition against their coming into places of public worship and instruction; so that unless you “send out into the highways and hedges, and compel them to come in,” there is at present no channel by which you can

convey to their ears a warning against sin, or an invitation to Christ. This brings us to the point. What can be done? The object of this appeal is twofold. First, to arouse Christians who hold the truth as it is in Jesus, and love to work in his service, to a sense of the duty which lies upon them to attempt something in this matter. In the next place, to inform them that a plan is now, and has been more than a year and a half, in active operation at Southampton; having for its object an amelioration of the condition, both moral and religious, of the Gypsies. One principal object of that plan was, at its outset, to obtain the confidence of the Gypsies; to overcome that reserve and suspicion which generally characterize them at a first interview. Success has attended this attempt, and simply by an exercise of the kindly demeanour towards them which should always accompany works of benevolence.

It has long been held to be an incontrovertible truth, that the objection manifested in general by Gypsies to giving up their children for education, and with a view to their being withdrawn from their erratic life and habits, is not to be overcome. But the experience of the Southampton provisional committee has proved that supposition to be groundless; and that it has been only for want of due means, and not from an impossibility, that such a result has been hitherto despaired of.

To state, in a few words, the success of the efforts at Southampton, will not, I hope, fail of rousing the attention of those who have the power and opportunity of stretching out a helping hand, to these their perishing fellow-creatures.

Four women, (of whom two are

decided in their abandonment of the Gypsy life,) three youths, and eight children, are settled in houses at Southampton. All the women are learning to read, and two of them have been taught different branches of shoemaking. Three of the boys are in employment, the remainder are at an infant school, with every prospect of mental improvement.

Let the awful neglect of this wretched people, which has for ages been a stain on England, be no longer chargeable on us. Let not those who live in cities and towns, still content themselves with the unwarranted supposition, that they have no call to this duty. They who read this appeal can no longer plead ignorance of the possibility of reclaiming this sinful race. I earnestly beseech them, as they love the Lord Jesus Christ, not to incur the condemnation of the unprofitable servant; and I trust that He, from whom every good and perfect gift cometh, and without whom we can do nothing, will so dispose the hearts of all into whose hands this address may fall, as that a systematic and zealous effort may now be made for converting these heathen from the evil of their ways, unto a knowledge of the living God.

N. T.

N. B. We are requested to state, that donations in aid of the cause of Gypsy improvement will be thankfully received by the Committee at Southampton, addressed to Sir M. Blakiston, Bart. Anspach House.

ON FASTING.

To the Editor of the Baptist Magazine.

DEAR SIR,

IN my opinion, your Correspondent S. A. P. of Taunton, has pro-

duced arguments in favour of religious fasting; which the opponents of that practice will not be able to overturn. But while I heartily thank him for his communication, I would beg leave, through your permission, most respectfully to remind him, that he has misrepresented the ground on which I advocated the "propriety of religious fasts." His words are—"Shall we then, with Mr. Hargreaves, appeal to the Jewish economy? By no means." I am persuaded, that if my pamphlet be read with *any* degree of care, it will clearly appear that this charge, or insinuation, is entirely unfounded. My language is, "that fasting is not considered as belonging to those (Jewish) rites, with the exception of the fast kept on the great day of atonement."—"But God most evidently manifested his approbation of fasting on many other occasions apart from the Jewish law."—"We conclude, then, that the Jewish Scriptures (namely, the Old Testament,) recognize, countenance, and support the practice

of fasting, not simply as a branch of the Jewish economy, but as an acceptable service to the Lord under every dispensation of his grace."

Now, Mr. Editor, I *appeal* to you, whether the above recited language (and there is no other in my pamphlet at variance with it) be an appeal to the Jewish economy? I think it due to myself to set the matter right before your numerous readers, as I am no more inclined to rest the authority of religious fasts upon the Jewish economy, than is your worthy Correspondent himself. I do not conceive that he had any design to misrepresent my views on the subject, but that it was mere inadvertence or oversight. His candour, I trust, will readily excuse the liberty I have taken, and your known impartiality will insure the insertion of these lines from

Dear Sir,

Yours, very respectfully,

JAMES HARGREAVES.

Waltham Abbey, June 5, 1829.

POETRY.

PRIVATE PRAYER.

A Hymn founded on our Lord's instructions to his Disciples.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—Matt. vi. 6.

Father of Lights! my lips prepare,
When I address thy sacred name;
Attune my heart to pray in prayer,
And through thy Son accept the same.

With holy awe my breast inspire;
Keep me from ostentation free;
Infuse the breath of warm desire.
And raise my suppliant soul to Thee.

When I approach th' eternal throne,
May I exclude each worldly care;
Pour out my wants to Thee alone,
Who when in secret, seest me there.—

Retir'd from every human eye,
In humble faith; with filial fear;
To breathe in Mercy's ear—a sigh—
A prayer—which none but Heaven shall hear.

O bless'd asylum! Calm retreat,
Where burden'd hearts their cares unload;
How sacred, how divinely sweet,
Thus to converse awhile with God!

Kind Father! teach me how to pray—
Accept my vows; my tears record;
And patience grant, to wait the day.
Which shall proclaim my full reward.

G. T.

R E V I E W.

Miscellaneous Sermons, preached in the Parish Church of Cheltenham. By the Rev. FRANCIS CLOSE, A.M. Perpetual Curate. pp. 480. Price 12s. Hatchard.

IN perusing volumes of sermons, and treatises on theological subjects, it must often have occurred to our readers, as it has to ourselves, that even where the authors are substantially agreed, the great principles of revealed religion admit of an almost infinite variety of thought and expression, imparting to each successive publication, if not tamely servile, a distinctive character and a certain cast of originality, which as effectually secures its identity amidst the issues of a prolific press, as the features of an individual countenance preserve it, in the densest population, from being confounded with any other.

This admirable diversity, equally distant from confusion and distortion, indicates a peculiar excellence in the sacred originals of divine truth, endless modifications in the operations of the human mind, and the exercise of a sovereign influence in its illumination, which we rejoice to believe can be restrained within no other limitation than its own infinitely gracious intentions, which direct all its communications and characterize all its effects. Hence, besides the subordinate varieties of style and arrangement, which are not easily to be enumerated, we are enriched by multiplied perceptions of the lively oracles depending on these and other causes, to an extent truly astonishing; all, however, uniting to elucidate their meaning; illustrate their importance, and establish their verity.

The discourses we have now to notice, for instance, are not distinguished for profound research, elaborate discussion, nor extraordinary eloquence; yet they possess those qualities which cannot fail deeply to interest that large portion of the pious community, for whose spiritual

improvement they have been evidently prepared, and who will not, we think, arise from their perusal without considerable advantage. They are serious, impressive, faithful, and evangelical; explicitly laying open the true condition of our race, as fallen, and clearly exhibiting the provision of divine mercy, and the holy influence accompanying its enjoyment. The volume consists of twenty-eight sermons, with the following titles: The vanity of the world—The secret of the Lord—The prosperity of the wicked—The passion of Christ—The beatific vision—The faith of the heart—The nature of prayer—Blessed effects of godly sorrow—Christ the Judge—Ephraim reclaimed—Sovereign grace—The invitation of Christ—The second advent—God's purposes of mercy—Necessity of repentance—Spiritual desertion—Christ crucified—The chief good—The character of Herod—The good physician—Christ's spiritual kingdom—The believer's adversary—The consolations of the Gospel—Enduring happiness—God's returning mercies—The sympathy of angels—The first and second death—The heritage of the sons of God.

From the eleventh in the series we give the following passage as a specimen:—

“The first desire, impression, and serious thought which we may feel within us, is the work and operation of God in our souls. Left to ourselves, we should never return to God, but pursue our lusts, or our pleasures, or our gains, till our dying hour. ‘No man has quickened his own soul,’ no man ever looked to Jesus, except it were given him of the Father: till that best of gifts was imparted, he slighted the Saviour, rejected, scorned him; and until God by his Spirit checked him in his erring course, he proceeded frowardly in his own way. Thus the Saviour declared to his disciples, ‘Ye have not chosen me, but I have chosen you, and ordained you, that you should bring forth much fruit.’ ‘It is God, who is rich in mercy, who for his great love wherewith he

loved us, even when we were dead in sins, must quicken us together with Christ, and save us by grace,' or we shall slumber on and perish. How else do we account for the multitudes who refuse all the invitations of the Gospel? How often do ministers speak, and speak in vain! The church saith 'Come,' and every individual Christian saith 'Come;' the Bible saith, 'Come;' the voice of God in providence, and in the whispers of conscience, saith 'Come;' and men will not hear. And why? Because they are blind and dead, and until the outward call is accompanied by the inward awakening, and the Spirit saith 'Come,' no man will hear our voice. We shall be likened 'unto children sitting in the marketplace, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept.' No man will believe our report until the arm of the Lord is revealed unto him; no man will arise and go to his father, and say, 'I have sinned,' until his heart is changed by grace; and he is as unable to change his own heart, as the Ethiopian to change his skin, or the leopard his spots."

Letters to a Friend, intended to relieve the Difficulties of an anxious Inquirer, under serious Impressions on the Subjects of Conversion and Salvation. By the late Rev. THOMAS CHARLTON HENRY, D.D. of Charleston, South Carolina. Second Edition, revised and corrected, with Memoirs of the Author, and other prefatory matter. pp. 266. Price 5s. 6d. Holdsworth.

WHOEVER is moved to serious inquiry concerning his eternal interests—Oh, that the number of such persons were increased ten thousand fold!—would be likely to derive no inconsiderable benefit from a careful perusal of these letters. They are strongly recommended in a short but luminous preface by Dr. P. Smith, and we think they are justly entitled to those expressions of approbation with which he has introduced them to the attention of British readers.

"I was induced (says Dr. Smith) to undertake the somewhat irksome task of preparing these letters for the press, by a conviction, that with much originality and independence of sentiment, they exhibit a picture of the human mind in some of its most interesting states of feeling; that they embrace the essential points of genuine and

scriptural religion; and that they are calculated to be eminently useful in a department of serious inquiry, in relation to which it would be difficult to mention any writer who has treated it with the particularity that it requires. The invaluable treatises of Preston and Sibbes, Shepard, Alleine, and Baxter, Halyburton, Doddridge, and Witherspoon—a part of the richest treasures of the true church of God—enter only upon some of the sides and sinuosities of this ample field, and fall far short of exploring its obscure and dreary extent. Dr. Henry's prompt and vigorous mind formed a boldly comprehensive idea of the object which it was so desirable to accomplish. That he has carried every point, and left nothing further to be attempted or to be wished for, it would be absurd to pretend; but by a few rapid and masterly strokes he has done much, and he has done it well. He has left his dying legacy; a work which could have been produced only by a fine natural genius, aided by extensive scriptural study, habits of deep experimental self-knowledge, large intercourse with men, penetrating observation, and above all, a very abundant measure of sanctifying influence from the Almighty and Holy Spirit." p. 7.

The contents of the letters, which are thirteen in number, are, indeed, highly important; but they are too numerous and miscellaneous for us to detail; and this perhaps is the less to be regretted, as our quotation from the preface will, we hope, induce our readers to procure the work for their own edification. The following specimen is from the fourth letter:—

"It is a sad mistake, when the *pungency* of sorrow is deemed the *measure* of sincerity; and artificial efforts are made to promote and sustain a deep work of the passions, without directing the mind to any other than this single end. Hence the inquirer, after being made sensible of his condition as a sinner, is sometimes kept back from the proper object of his inquiry, in order to obtain a certain state of distress with which he is directed to meet his Saviour. With this in view, the law, in all its terrors, is placed before him. Its thunders are repeated, and its flashes renewed.

I have already intimated, that no man is likely to lay hold of the free grace of God, without a sense of his necessitous situation. But it is delusive to suppose that the law, disconnected from the gospel, will produce this important effect. It may furnish a knowledge of sin, for this is its proper tendency; but while it stands alone, though it

compel conviction; it will be as likely to drive to desperation, or betray into principles and views of self-righteous expectation, as to unfit the soul to be reconciled to God. Believe me, it is in the death of Jesus Christ that the curse of transgression is most clearly legible; while it is here alone that an antidote is offered to the wounds of conscience. Without a survey of this, the law can never be made the instrument of evangelical repentance; and with all the alarm which the sight of impending condemnation may create in the mind of the sinner, there will not be a single disposition which will either place him in a better condition for receiving the mercy of his God, or produce a single desire that could lead him to true holiness." p. 92.

The value of the work is enhanced also, by "some account of the character and the dying moments of the late Rev. Thomas Charlton Henry, D.D. by the Rev. Thomas Lewis," of Islington; and by "some extracts from the sermon preached in the second Presbyterian church in Charleston, Oct. 6, 1827, at the funeral of Dr. Henry, by the Rev. B. Gildersleeve."

Writings of Dr. John Hooper, Bishop of Gloucester and Worcester; Martyr, 1555. pp. 480. Tract Depository.

AMONG the resplendent lights of the English Reformation, Hooper shone with distinguished lustre. His hatred of superstition, his love of truth—his fearless exposure of the one, and his determined efforts in promoting the other, subjected him to the persecuting wrath of Bonner, Gardiner, and Tonstall, and in the 60th year of his age invested him with the crown of martyrdom. The concise account of his useful life and suffering death, prefixed to this volume, will be especially acceptable to those who have not read Fox's Martyrology; displaying as it does the astonishing influence of Christian principles in sustaining the mind, in the prospect and endurance of unutterable anguish.

The contents of this volume, which appears to be the fourth in the series now publishing by the Tract Society, aided "by the liberality of a highly

respected individual," are—A brief account of Dr. John Hooper—A declaration of Christ and his office, in thirteen chapters—An oversight and deliberation upon the holy prophet Jonah, in seven sermons, preceded by an epistle to king Edward the Sixth and his privy council—A godly confession and protestation of the Christian faith, with a dedication—Bishop Hooper's articles and monitory letter to his clergy—A homily to be read in the time of pestilence—Comfortable expositions upon the 23d, 62d, 73d, and 77th psalms—Extracts from a brief and clear confession of the Christian faith; and twenty-three letters to various persons.

From the seventh letter we give the following extract:—

"Dearly beloved, if we are contented to obey God's will, and for his commandment's sake to surrender our goods and ourselves to be at his pleasure, it makes no matter whether we keep goods and life, or lose them. Nothing can hurt us that is taken from us for God's cause, nor can any thing, at length, do us good, that is preserved contrary to God's commandments. Let us wholly suffer God to use us and ours after his holy wisdom, and beware we neither use nor govern ourselves contrary to his will by our own wisdom; for if we do, our wisdom will, at length, prove foolishness. That is kept to no good purpose, which we keep contrary to his commandments. It can by no means be taken from us, which he would should tarry with us. He is no good Christian that conducts himself and his as worldly means serve; for he that doth so, shall have as many changes as happen in the world. To-day, with the world, he shall like and praise the truth of God; to-morrow, as the world will, so will he, like and praise the falsehood of man: to-day with Christ, and to-morrow with anti-Christ. Wherefore, dear brethren, as touching your behaviour towards God, use both your inward spirits and your outward bodies, your inward and your outward man, I say, not after the manner of men, but after the infallible word of God." p. 446.

We are most happy in having an opportunity of recommending to all our readers, this edition of the British Reformers; and sincerely hope that it will receive the ample encouragement to which it is so justly entitled.

1. *On the Prosperity of Christian Churches, and the Revival of Religion; three Sermons preached at Stepney Meeting.* By JOSEPH FLETCHER, A.M. pp. 123. Westley and Davis.

2. *Pastoral Discourses on Revivals in Religion.* By HENRY FOSTER BURDER, M.A. To which are appended, a *Letter to Congregational Churches, and a Statement of Facts regarding American Revivals.* pp. 155. Westley and Davis.

WE can scarcely conceive of any period, when the introduction of the sentiments contained in these judicious addresses would be unseasonable; yet it must be confessed, that there is an appropriateness in the time of their appearance, which seems to enhance their value and increase their importance. There is now, as we are anxiously desirous to believe, a preparedness of mind in a very considerable number of instances, to "suffer the word of exhortation." Attention has been solicited and obtained, and it remains still expecting further communication on that interesting subject to which it has been awakened.

Not only is the subject of these excellent publications the same, but the manner of treating it in both has a striking resemblance. Each of them is designed to shew, that revivals in religion must originate in the operation of divine influence on individual minds; that the domestic circle may be expected to derive the greatest advantages from the fervours of personal religion; and that religious societies being composed of members of families, the spiritual prosperity of the former will have an intimate relation with the progress of piety in the latter.

The subjects discussed by Mr. Fletcher are—1. The indications of spiritual prosperity in a Christian church; 2. The influence of such prosperity in promoting the conversion of sinners to God; 3. The scriptural means of effecting such a revival of religion.

The titles of Mr. Burder's discourses are—1. On the importance of a revival in personal religion; 2. On a revival in domestic religion; 3. On a revival in

social religion. To these Mr. B. appends a Letter to the Congregational Churches; Letter from the Rev. D. Peter, relative to a recent revival in South Wales; Facts and documents relative to American revivals.

These labours, we trust and believe, neither have been, nor will be in vain in the Lord. They will, we doubt not, be accepted with thanksgiving to God by many; be extensively perused, and, as we sincerely hope, become exceedingly useful in diffusing and strengthening those salutary impressions and devout exercises, which may be regarded among the most favourable indications of the present time, while around the prospective they seem to throw an attractive splendour.

Edwin, or the Motherless Boy; interspersed with Pieces of original Poetry. By BOURNE HALL DRAPER. pp. 232. Harvey and Darton.

PERHAPS very few considerate persons will peruse this interesting little volume without some exclamation to the following effect—"Oh, that every widowed father inherited such a child, and Oh, that every motherless child possessed such a father!" We have no doubt at all, would our avocations permit, we could collect, to a very large amount, grateful expressions from parents and children, to be forwarded without delay to Mr. Draper, for his pious, instructive, and entertaining narrative; assuring him, at the same time, that we hope he is considerably in advance with some similar work for the improvement of the opening intellect, and attraction of the youthful heart. In default, however, of this service, we beg leave to present to the worthy author, in our own name and the name of our children, sincere thanks for the "Motherless Boy." And inasmuch as we are disposed to think, that however an author may be of opinion, that his claims to a favourable reception must be determined, rather by the intrinsic excellency of his work than by the extent and rapidity of its sale, yet the latter circumstances being

peculiarly gratifying, both to him and his publisher, we are anxious by our recommendation of "Edwin" and his father, to obtain for them an introduction to all our readers, and most especially to those who are concerned for the present and everlasting happiness of the rising race.

Proportion demands that we should bring our notice of this article to a speedy close, which we do by informing our readers that it is divided into seventeen chapters, in which Edwin is conducted through six or seven of his youthful years. The dialogues, incidents, letters, &c. are introduced and managed with much good effect. Twelve neat engravings illustrate and beautify the volume, and as a specimen of the original poetry we give the following.

TO EDWIN.

Pretty little smiling boy,
Once a tender mother's joy;
To the Saviour thee I bring,
Place thee underneath his wing;
Jesus, take him to thy care,
Let him every blessing share.

Oft mayst thou, delighted, look
O'er God's hallow'd, honour'd book;
With the morn's first dawning rays,
May thy soul expand in praise.
O may He, whose gracious word
Israel's infant prophet heard,
Call thee from his seat above,
Look on thee with eyes of love;
Rescue thee from sin and woe,
Make thee useful here below.
May each day to God be given,
Till thou shalt arrive in heaven.

Sweet as Spring's first op'ning rose,
Now thou dost thy charms disclose;
Smil'd upon by every eye,
None thy loveliness deny.
I would not have thee like the flower,
Flourishing its fleeting hour,
Then relinquishing its bloom,
Sinking to an early tomb:
No; but rather mayst thou be
As the firmly-rooted tree,
Rising to maturity;
Oft refresh'd by falling showers,
Bringing forth delicious flowers,
Yielding fruit to all around,
And with immortal verdure crown'd."

Heaven Opened, or the Word of God; being the twelve Visions of Nebuchadnezzar, Daniel, and St. John, explained.
By ALFRED ADDIS, B.A. Price 12s.
J. Robins.

THE visions are thus enumerated:—Two of Nebuchadnezzar—the great image and the great tree. Three of Daniel—the four wild beasts; the ram, he-goat, and sanctuary; the kings of the north and south, and wilful king. Seven of St. John—the seven candlesticks; the book with the seven seals and the seven trumpets; the woman and dragon, the two wild beasts, harvest and vintage; the seven vials, the fall of Babylon and the marriage of the Lamb; the war of the word of God, binding of Satan, first and second resurrection, and second death; general judgment, new heaven and earth, or New Jerusalem.

This writer boasts that he discovered "the name and number of the name of the apocalyptic sea-beast of St. John, after it had escaped the ingenuity of near eighteen centuries." His lofty pretensions cannot, we think, be sustained; ye we most readily allow, that the humble inquirer after truth may derive some valuable hints from his calendar of the church of Christ, his canon of antichrist, and especially from his alphabetical analysis of prophecy, or symbolical dictionary. *Prophecy* will be found in the most splendid and magnificent apartment of the temple of truth, and happy are they who have a competent and faithful guide!

What theological sentiments Mr. Addis professes to hold we have never heard. We are sorry, however, to perceive, under several articles in his symbolical dictionary, something very nearly allied to mysticism and unintelligible jargon. Whether we have a warrant for saying so, the reader may judge from the following brief extract.

"In the last discourses of our Lord, and from the common language of the apostles, it will appear that the Holy Ghost is no other than the joint Inecceziazation of the Father, and the Son, in the same manner as Christ was the incarnation of the Father; and

that that very Ineccleziazation produces the third form or pleroma of the only true God. This is not Sabellianism." p. 105.

Query—What is it ?

Scripture History for Youth. By ESTHER HEWLETT (now COPLEY). With numerous illustrative engravings. In two volumes. pp. 910. Fisher and Co.

WE congratulate our youthful readers on this valuable accession to the juvenile library. It is invested with powerful claims to their approbation, which we feel assured they will not treat with indifference. No history is so ancient, so important, and so authentic, as that which is contained in the Bible. A competent acquaintance with its facts, and dates, and localities, will greatly assist young persons in their examination of profane history; enabling them, in many instances, to determine the degree of credit to be attached to its statements, and on every occasion, the measure of esteem to which, by reason of its moral principle, it is entitled.

The diligence and piety displayed in this excellent compilation of the sacred records are eminently praiseworthy, and well adapted to facilitate the diversified efforts which are making to communicate solid instruction to the rising race; especially to aid maternal solicitude in attempting to effect those early and important impressions, the influence of which is so often exhibited in the future development and formation of permanent character; and in which we have sometimes witnessed a delightful illustration of Solomon's language—"Thy father and thy mother shall be glad, and she that bare thee shall rejoice."

The history of the Old Testament, which is given in ten chapters, divided into convenient sections, is concluded with "an outline of the history of the Jews, forming a connecting link between the Old and New Testament." The principal facts of the New Testament form the divisions of that portion of the work. The volumes are illustrated by five maps, and more than a hundred engravings; to which is added a

general index, alphabetically arranged. As a specimen of the style of execution, we give the concluding paragraph of the first volume.

"We have now traced the fulfilment of the divine promises to Abraham, Isaac, and Jacob, in multiplying their seed, rescuing them from the hand of their oppressors, and establishing them in the possession of the land of Canaan: we have also had occasion to observe the dealings of God with them, in bearing long with their perverseness, ingratitude, and rebellion; thus proving himself a God of infinite compassion, and long-suffering goodness; yet has he not failed also to testify himself a God of holiness and justice, in whose sight iniquity is odious, and by whom sin will be punished. Now these things happened unto the people of Israel for an ensample unto us; and the dealings of God with them were but a type of the general administrations of his providence and grace. There is a spiritual, as well as a natural seed of Abraham, consisting of all true believers in Jesus Christ. On their behalf God has made a covenant, ordered in all things and sure; and he will not alter the thing that has gone out of his lips. Let us rely on his faithful promise, and rejoice if we have been enabled to set to it our unworthy names. Yet let us not be self-confident; 'all are not Israel, that are of Israel.' It is not bearing the name of Christians that will secure to us the possession of the heavenly Canaan; but a vital union of the spirit of Christ to the head. Let us therefore fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it."

We beg leave, in conclusion, to express our hope, that, as heretofore, Esther Hewlett has been accustomed to receive gratifying assurances that the exertion of her pen in the interests of virtue and religion are highly acceptable, so Mrs. Copley may be encouraged to pursue the same approved course of labour and benevolence, by a personal consciousness of divine approbation, and substantial evidence of public favour.

Visits to the Religious World. Price 10s. 6d. Seeley and Sons.

If an angel were to descend on a visit to Great Britain, we might expect that he would appear with a drawn sword

in his hand, like that which was branched over Jerusalem, when David had numbered the people.

Who the writer of this work is, we have not heard. We should imagine that he is no stranger from afar, but that he lives at home in "the religious world;" and that his residence is in Church-street, holding occasionally a very free and friendly intercourse with his dissenting neighbours.

The author assures us in the preface, that—

"It was *not* written with a view of disclosing to the world at large the errors and failings of what are styled 'professing Christians;' though it is admitted that their errors have been commented upon—it is hoped without satire, and apart from personal allusion: it was *not* written in order to furnish the light and unthinking reader with a ground for triumph over what he might term the unnecessary sanctity of persons more serious than himself; still less was it sent forth with the idea of being taken up as an 'interesting religious tale.'"

The reader will find, however, a defence of evangelical religion, doctrinal, practical, and experimental, in a lively, pleasant, conversational style.

From a hint in the last page, we learn that the author intends to continue his "Visits." We shall be happy to meet him again as soon as his convenience will permit.

On the Signs of the Times; an Address to Christians. By J. M. CRAMP. Price 6d. or 2s for half a guinea. Wightman and Co. 1829.

THE title of this small pamphlet is far less discriminating than its contents; but, if we may make a homely allusion, as we care little about the descriptive terms and painting of the sign-post at the door, when we find good accommodation within, so we will pass over the generalities of the first page, to express our approbation of the instructive discourse that pervades the rest.

"The signs of the times"—*signs* of what? Our author scarcely says, but rather presumes that the application is easy for the reader, whereas we think

it might have been advantageously and emphatically urged by the writer. He gives us, in fact, a brief view of the *state* of the times, with regard to their religious aspect; and that in the following particulars:—the extensive diffusion of knowledge—the diversified operations of benevolence—the concurrence of the providence and grace of God in reference to the heathen world—the triumphs of religious freedom—the existing hindrances to the progress of truth and the prosperity of religion—such as the growth of popery, the rapid and extensive progress of infidel opinions, and the indifference, lukewarmness, and worldly spirit of those who profess the Gospel—and finally, united and extraordinary prayer for the outpouring of the Holy Spirit.

We have some little doubt as to the *rapid and extensive progress of infidel opinions*: we are rather inclined to hope that *comparatively*, that is, with reference to the progress of Christianity, and with reference to the state of things only a few years ago, they are on the decline. It is true that "unbelievers in divine revelation are found not only among the nobility, the learned professions, and the educated classes, but also in very great numbers among the lower orders; but is it not also true, that *believers* are found among all these ranks of society in increasing multitudes—in hundreds, and even thousands, where they were unknown before? And is it not true, that there is a far less infusion of the poison of infidelity into the pages of literature, and even into the periodical press, than heretofore? Is not the Edinburgh Review, not to speak of one or two leading newspapers, demonstrative evidence? We think so; and the fact, if such be the fact, should awaken gratitude, and stimulate Christians to more vigorous, extensive, and unremitted exertions.

Expressing our high approval of Mr. C.'s pamphlet, with regard alike to its general sentiments, manner, and diction. We conclude this notice by subjoining an extract on the subject of extraordinary prayer for the Spirit. Having adverted to the limited success of

the Gospel, when compared with the magnitude and extent of Christian exertions in modern times, Mr. C. proceeds to remark—

“These are facts which cannot be concealed or denied. But it is gratifying to observe, that they have at length awakened serious attention. Christians are beginning to inquire into the reasons of their limited success, and to feel more powerfully the need of divine influence. A general impression has gone abroad, that the Spirit of God has not been duly honoured in our exertions. The low state of personal piety is also confessed and lamented. The first fruits of these convictions are witnessed in extraordinary and united prayer for the outpouring of the Holy Spirit and the revival of religion. We hail these events with gratitude and joy, as symptoms of returning vigour. And now we shall look for an enlarged blessing. It is excellently observed by Archbishop Leighton, that ‘when God wakes his people and bids them rise, it is a sign that it is near day.’ When the church is humbled, its exaltation is not far distant. ‘The Lord is with you, if ye be with him.’

“No spiritually-minded Christian will regard such occurrences with indifference, or refuse his zealous co-operation. We are bound to ‘observe the works of the Lord, and to consider the operations of his hands.’ His agency in the temporal and spiritual changes that are taking place around us, will be universally acknowledged by his people. To his influence we shall be disposed to attribute the present excitement of the public mind. He is saying to his church, ‘Ask what I shall give thee,’ and graciously inviting the prayer of faith. Let us hear the voice of heaven. Encouraged by the promises of his word, and by the facts that are recorded in the annals of his church, let us seek God with our whole hearts, and ‘give him no rest till he establish and till he make Jerusalem a praise in the earth.’ Let us speak often one to another on these momentous topics, and stimulate each other's devotion, and ardour, and faith. If our prayers be the offspring of deep conviction and holy desire—if the temporary impulse become a permanent habit—if watchfulness and self-examination abound—if Christians ‘mourn apart’ for their sins, and put away evil from among them—if the word of God regain its lost honours—if impure motives and worldly aims be relinquished; if we cease to live unto ourselves, and are subject to Christ in all things;—then may we expect such a manifestation of God to his people as hath not yet been seen—then will the church be ‘blessed, and made a blessing’—then will God ‘be merciful to us and bless us, and cause his face to shine upon us;’ and his way will be made known upon

earth, his saving health among all nations.” pp. 21, 22.

The Christian Sketch Book; in three Parts. Part I. The Essence of Theology, selected from the Works of eminent Divines. Part II. The Power of Religion, exemplified in the Lives and Dying Testimonies of distinguished Characters. Part III. Anecdotes, Precepts, Select Poetry, &c. By J. BURNS.

To say that any book is both serious and entertaining, may seem contradictory; but this is what we deliberately affirm of the volume before us. It will be found a very pleasant and useful companion in those journeys we all sometimes take; and for occasional reference at home it will not be useless, as it is much adapted to give a right direction to thought, and a holy and happy stimulus to feeling.

For the purposes we have mentioned, this work merits the regard of the cultivated and well informed of all ages; but it is peculiarly well fitted to please and benefit young people, and those who have not many books, and who can command but a small portion of time for reading. More than eighty subjects of the greatest importance in theology are here well treated by respectable writers; the power of religion is manifested in the conduct and exit of twenty-six persons of great eminence; and we have in this volume anecdotes, maxims, and poetic selections, greatly numerous and truly valuable. A few of the pieces are not of a high order of excellence, but some are of the first class; of this few will doubt, who are told that we are indebted for them to such writers as Saurin, Bishop Watson, Robt. Hall, Dr. Beattie, Fenelon, Chrysostom, Dr. Hunter, Leighton, Horsley, Massillon, &c. &c. The selections from the poets will be new to some, and they are such as few persons will be content to read but once. And the general conduct and last moments of such men as Luther, Latimer, Calvin, Boyle, Locke, Sir Isaac Newton, Dr. Watts, Westley, Dwight, Howard, &c. here given, must be interesting to all mankind. In our judgment, Mr. Burns has compiled a very entertaining and useful volume.

NEW PUBLICATIONS.

1. *The Outpouring of the Holy Spirit essential to a Revival in Religion; a Sermon preached at the Baptist Chapel, Stroud, February 8th, 1829. By William Yates.* pp. 31. Price 1s. Wightman and Cramp. This discourse is evangelical in its sentiment, pious in its spirit, and respectable in its composition. It is founded on Joel ii. 28, 29. The plan is;—remarks on the animating prophecy—consider the glorious effects connected with the dispensation of the Spirit—urge the means by which the divine influence may be eminently enjoyed by us in the present day. Under each of these articles the serious reader will find much to claim his attention and excite his devotion.

2. *The Fall of a Great Man contemplated: a Sermon occasioned by the death of the Rev. William Winterbotham, late pastor of the Baptist Church, Shortwood, near Nailsworth, Gloucestershire; preached at Wellington, Somerset, on Sabbath evening, April 12th, 1829. By Joseph Baynes, formerly assistant minister at Shortwood.* pp. 25. Price 1s. In this sermon the “intellectual,” spiritual, and pastoral character of the late Mr. Winterbotham, is drawn by the pencil of friendship dipped in such colours as truth, affection, and gratitude supplied. If the representation should not be considered as faithfully exhibiting the original, the failure will not be imputed by those who read these pages to any deficiency of opportunity, ability, or intention on the part of the author. It happens, however, in this as in all similar instances, that the deceased being extensively known, the portrait will be inspected by many who *volens volens* will determine for themselves as to the correctness of the delineation. Concerning the general features, we presume there will be no difference of opinion, and all will doubtless acknowledge that the effort is highly creditable to the feelings and talents of Mr. Baynes.

3. *A Guide to Acquaintance with God. By the Rev. James Sherman, Minister of Castle Street Chapel, Reading.* Third Edition. Nisbet. pp. 180. Having expressed a favourable opinion concerning this work, we have only to add that we are happy to find it has reached a third edition, and we hope it will extend to many more.

4. *The History and Origin of the Missionary Societies. By the Rev. Thomas Smith.* 2 vols. 8vo. bds. Price 1l. 11s. 6d.

or in 15 parts at 2s. each. This important and interesting work, exhibiting the great success of Missionary exertion is sanctioned by the most eminent ministers.

5. *Progressive Exercises for the Voice, from the easiest Lessons in Solfeggio, to the most difficult passages in modern Music: with Illustrative Examples from the Works of Purcell, Handel, Haydon, Mozart, &c. &c. By David Everard Ford.*

6. *The Fulfilling of the Scriptures, or the Bible the word of God; considered in a Course of Seven Lectures, delivered at Mansfield, on the Fulfilment of Scripture Prophecies; chiefly those whose fulfilment may be seen in the present day. By Robert Weaver.*

7. *Memoirs of the Life and Character of Mrs. Susannah Pearson, Author of “Essays and Letters,” &c. with a Selection of Letters from her Spiritual Correspondence. By George Pearson.* 12mo. bds. Price 3s.

In the Press, &c.

Gideon, and other Poems. By the author of “My Early Years for those in Early Life,” “Jane and her Teacher,” “George Wilson and his Friend,” &c.

A revised Edition of the Life and Works of Richard Hooker. With an Introduction, additional Notes, and characteristic Portrait finely engraved by E. Finden, after Hollar. By a careful collation with the genuine and earliest copies of this celebrated author’s respective productions, the numerous passages in the subsequent editions, which have been either accidentally rendered obscure, or perverted by conjectural interpolations, are restored to their primary and true reading. Those obscurities, too, which Time had brought upon many brilliant and piquant controversial points in the “*Ecclesiastical Polity*,” are elucidated by apposite Notes: and the Editor has ventured occasionally to remark on the sentiments of the author, and to discuss some of the subjects of his Works.

The Life of the Rev. John Wesley, A.M. late Fellow of Lincoln College, Oxford. Third Edition. With much additional matter. By the Rev. Henry Moore, sole surviving Trustee of Mr. Wesley’s Papers.

Mr. Sturtevant’s Second Volume of Lectures on Preaching is almost complete, and will be out by the middle of the present month.

OBITUARY.

MRS. IVIMEY.

The late Mrs. Ivimey was descended, by her paternal ancestors, from Protestants of the north of Ireland, whose ancestors had come from Scotland, when James I. peopled Ulster. Her grandfather, named Spence, was a Protestant magistrate in Donegal; her grandmother was of the family of O'Brian, and a Roman Catholic. Her father, Mr. Patrick Spence, entered early into the army, and came to England; he commanded (probably as a lieutenant) the guard appointed to watch over Lord Lovett the night before he was beheaded on Tower-hill, in 1745; he had previously fought in the famous battle of Dettingen in Germany, under George II. and received many wounds, the seams of which he bore with him to his grave. Her mother, Mrs. Martha Combe, was the second wife of Mr. Spence, and was married when he had arrived almost at old age: he died at Portsea when his daughter Anne was only three years old. The mother was descended from a French Huguenot family, who, on account of their Protestant principles, had fled from France in the reign of Louis XIV. on the revocation of the Edict of Nantes in 1685. It was a family of distinction, as their coat of arms shows. The motto, "*Omnia Vincit Amor*," "*Love conquers all things*," contains a sentiment honourable to the French warrior on whom they were bestowed. They settled near Ringwood, but became reduced, so that the grandfather of the late Mrs. I. was a shipwright in the dock-yard at Portsmouth. The late Mrs. I.'s mother being a half-pay officer's widow, had only a small income, but with much industry she and her daughter lived respectably.

About the year 1775, her mother resided at Maidenhead, where Anne was put to school; and a dissenting minister, who married a daughter of Dr. Samuel Jones, at Hammersmith, taught

her to write. Her first serious impression in regard to religion was received in the church which stood near the bridge at Maidenhead: she had no religious instructions from her mother, and was, as respected the knowledge of God, remarkably ignorant. They soon after returned to Portsea (the place where her father had died, probably seven or eight years before), and here she sometimes, when they did not go to the garrison church, where her father's brother officers, the marines, attended, heard Mr. Tuppin, the Independent minister, who was a predecessor of the Rev. John Griffin, of Portsea, and the immediate predecessor of the Rev. William Jay, of Bath. Her mind was first roused to a concern for her soul from hearing Mr. Tuppin repeat that Scripture, "*For every idle word that men shall speak, and every secret thing, they shall give account thereof in the day of judgment: and whatsoever is done in secret shall be proclaimed upon the house-tops.*" She was greatly astonished at the sentiment, and much alarmed, justly concluding, that however circumspect her life had been outwardly, yet if *every secret thing* was to be brought into judgment, she should not be able to justify herself before God. From this time she became a serious enquirer after the salvation of her soul. A female acquaintance, whose mother was the widow of one of Mr. Spence's former brother officers, occasionally went to the Baptist Meeting-house, in Meeting-house Alley, where the late Mr. Horsey and Mr. Miall, who is still living, were the ministers. This friend invited Miss Spence to go with her, which she did, and her mind was gradually led into the knowledge of Christ and his righteousness, as the sinner's only hope. She was soon afterwards (June 26, 1785) baptized, and joined that church, being at the time about sixteen years of age.

A deacon of the church not long after, proposed himself to her in marriage; and her mother, who thought she might be left an orphan, friendless and destitute, urged her acceptance of the offer; she was married to him (a most worthy man) in her eighteenth year. Mr. Price died Sept. 23, 1794, aged thirty-three years, leaving her with three children; one had previously died. The property he left her and the children was about 1000*l*. Her eldest son William, died at the age of sixteen: he was a pious youth, and of uncommon powers as a mathematician. Her daughter Anne died in London in 1812, in her twenty-first year, and her memoir is printed in the volume of "Miscellaneous Tracts," by the author. Her son George still survives. Immediately after the death of her husband, she, notwithstanding her deep and incessant grief, engaged most earnestly in conducting the silver-smith's business which he had left her, and which she managed chiefly herself, having for several years only a lad to assist her, God smiling upon every thing she undertook, and prospering the work of her hands.

In Jan. 1808 she came to London, as the wife of the pastor of the church in Eagle-street. It is presumed by the writer (her almost broken-hearted, but divinely supported, widowed husband) that he shall not be deemed arrogant or eulogistic in quoting the following passage of the apostle Paul, as applicable to her, and appealing to the congregation, and especially to the members of the Dorcas Society: "Ye are witnesses, and God also, how holily, and justly, and unblameably she behaved herself among you." She filled the situation of secretary to this Society; and here her benevolent and pious character appeared to peculiar advantage. By this office she was enabled to effect a considerable portion of good to the poor and destitute of her sex. She founded that excellent Society soon after she came to London, more than twenty years ago; and conducted it, in connection with the Treasurer, (Mrs. Batten-shaw,) with the utmost fidelity and

zeal, till the period of her death. By this institution, since its commencement in October 1809, to October 1828, one thousand four hundred and twenty-eight females have been relieved at the time of nature's heaviest calamity. In many instances, she visited and prayed earnestly with them; and there have been cases of the conversion of some "careless daughters," to whom she thus became the honoured instrument of "converting from the error of their ways," of "saving souls from death, and hiding a multitude of sins." In reference to those females who had been assisted, and converted, and edified by that Society, she might have said, "When the ear heard me then it blessed me; and when the eye saw me, it gave witness to me. Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

She attended the commemoration of the twenty-fourth anniversary of her husband's ordination, on the 16th of Dec. last, (and the sixtieth of her own birth); she was very ill at the time. On returning home in a coach, she said, "My dear, I have been much pleased with the tokens of respect shewn towards you. I shall not see another anniversary: I shall never come here any more." Many things besides this, the next day, shewed that she had a strong presentiment that her death was near. She set her house in order; every thing was settled; and, with a few trifling exceptions, every bill was paid. She was confined at home on the next Lord's-day. On Monday she took to her bed; but neither her husband, nor any of the family were alarmed, as they had seen her, from the effects of a cough, apparently much worse at former times. The means prescribed by the physician, who attended her on Wednesday at four o'clock for the first time, produced such a revival, that her husband concluded, that God had "come to heal her," and that the "bitterness of death was pass-

ed." But in the evening it was thought she was dying. At seven o'clock, when very weak and sleepy, she said, "I am looking to Jesus; I have no distress, no rapture. The Lord," she said to her husband, "can make up any loss by the joys of his presence." She then said, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." "I think," she said, "my time is come to die; but though I walk through the valley of the shadow of death I will fear no evil." She then said with energy, "Pray with me." She added, "God is able, my dear, to raise me up again, but I think he will not." It was thought about nine o'clock that she was dying. Her sons-in-law, Mr. Joseph Ivimey, jun. and Mr. John Parr, were standing by her bed, she looked on them, and with all her energy said, "Bless the lads," alluding to the dying blessing of Jacob on the sons of Joseph. She was better throughout the night, and at five o'clock on Thursday morning, with her kind friend, Mrs. Burbidge, wife of one of the deacons, the writer knelt by her bed-side, and offered up hearty thanksgivings for the mercy which had been manifested towards her; adopting the language of the apostle Paul respecting Epaphroditus, he said, "for indeed she was sick and nigh unto death; but the Lord had mercy on her, and on me also, lest I should have sorrow upon sorrow." She appeared to be much better, until after four o'clock on the afternoon of Thursday. About half-past four, asking her how she felt herself, to his unspeakable surprise, she said, "Do you not think, my dear, that I am dying? Every thing looks yellow." He endeavoured to comfort her with the probability that God would yet restore her to life. "No," said she, "I should like to live my dear; but my time is come to die. Pray for me. Ah!" said she, "good Mrs. Penney said, 'If they do not now, the time will come when they will all say, Lord help me!'" She added, "Oh Lord, help me; Lord, help me; Lord, help me now!" After he had prayed

with her, and earnestly supplicated that God would help her, and that if she was now to pass through the valley of the shadow of death, that his rod and his strength might support her, she said, "Oh what a struggle this is; what a terrible conflict I have had to-day! What a day of labour this has been to me! Oh, this is indeed 'the terror of kings;' this is 'the king of terrors!' Oh, these are 'the groans, the pains, the dying strife.' Lord help me: I am looking to Jesus." He told her that he now recollected, that all he had preached, and all the hymns he had given out of late, had related to death. That at the last Saturday evening prayer-meeting in the vestry, every hymn had been on the subject of the believer's triumph over death; so that, at the close of that meeting, the thought had passed his mind, "Who is about to die? Is it myself?" but that he had not once thought it was her. That on the Monday evening, he had spoken from the twenty-third Psalm: he repeated to her what he had said from the first verse, and said, "the Lord is your shepherd, my dear, and you will not want either support here, or glory hereafter." She said, "Speak!" intimating she wished to hear more of the same subject. He did so, and she listened with uncommon eagerness. Commenting on the fourth verse, he told her, he had reminded the people at the prayer-meeting, that it was the shadow of death; only the shadow, and no substance, to the believer in Jesus. He told her of the observation of good Mr. John Ryland, at the grave of Dr. Andrew Gifford, that "when Christ hung upon the cross, Death threw his sting with such violence at the Redeemer, that it went through his body into the cross, and that he had not been able to get it out again to bring it to the death-bed of a believer ever since."

He was alone with her; but on the servant telling her that Mrs. Bailey, the wife of one of the deacons, was in the parlour, he said, "Desire Mrs. B. to come up." On this affectionate friend approaching the bed-side, she exerted

herself, and said, "How is your worthy husband?" She then added, O, these are "the groans, the dying strife!" O the dying strife!

"They sleep in Jesus, and are blest,
How soft their slumbers are;
From suffering and from sin released,
And every hurtful snare."

On the writer speaking to her, she said with difficulty, "I am afraid, my dear, of being roused." Her head sunk from the pillow, and he attempted to raise it by putting another pillow under that on which her head had rested. "Never mind, my dear," she said, "don't rouse me." Her groans increased for some time; they then grew weaker; her head dropped from the pillow, her cap entirely covering her face. "Surely," he said, "Mrs. B. she is not dead." The reply was, "She just breathes." Her breath ceased; not a struggle nor a convulsive motion were seen; not a sigh nor a groan were heard; she was motionless in death! With an agony of mind not to be described, but he hopes with the most entire submission to the will of God, he kissed her hand, covered with cold clammy perspiration, and said, "Farewell, my beloved wife, farewell!" This was twenty minutes before six o'clock. Mrs. B. and the faithful servant, to whom she was much attached; and her sons, Mr. Joseph Ivimey, and Mr. John Parr, were standing by, and witnessed the closing scene! And here the narrative at present concludes, excepting the addition of one line from Dr. Young:—

"'Tis the survivor dies!"

She was buried in the family grave in Bunhill Fields, in which only the writer's former beloved wife, Mrs. Sarah Ivimey, Miss Anne Price, and Jane Ivimey, a pious child, had been before interred. Precious dust!

"Those ruins shall be built again,
And all that dust shall rise!"

That the deceased possessed many qualities of sterling worth, and excelled even amongst "the excellent of the

earth," is the honest statement of him who, for more than twenty-one years, was most intimately acquainted with the dispositions of her heart, and the actions of her life. She was a woman that "feared the Lord," and ought therefore to be "praised." It was this holy principle which enabled her to sustain the character of a dutiful and affectionate daughter to her aged mother; of a devoted and anxious mother to her fatherless children; and to exemplify the honourable character of "a widow indeed." It was this sacred feeling which influenced the whole of her conduct in managing a large business, with the highest degree of reputation, so that it was common for persons to say of her shop, "You may send the smallest child there, without fear of any advantage being taken of its ignorance of the value of the purchased article."

There is not, probably, any station in society which more demands such an union of wisdom, firmness, and affability, than that of the wife of the pastor of a dissenting church: it would be easy to produce abundant evidence in proof of this assertion; the reputation, peace, and usefulness of a pastor, depends in no small degree upon the spirit and conduct manifested towards the members of the church and congregation, by his wife. The writer fears no contradiction when he states, in regard to his late inestimable partner, that she sustained her very important station with true Christian dignity, and with universal respect: the tongue even of slander was never suffered, on any occasion, to assail her reputation; all classes of society, the rich and the poor, treated her with similar respect: those who have observed how her seat was attended after the public services, and how the aisle was crowded to ask after her welfare, will, if it were necessary, attest the truth of this statement.

Her solicitude to please every one, and her anxiety to avoid giving offence, were indeed excessive. She was more affected by what she thought a cold look, or an appearance of neglect, than

she should have been, considering the varieties of temper which necessarily exist amongst a numerous and voluntary society. Her kindness also was frequently displayed, sometimes by birth, and at other times by marriage presents.

In conclusion, the weeping, disconsolate writer records it as his conviction, that his late lamented wife was an example of domestic affection, and Christian consistency, worthy of being generally imitated. Her temper, and dress, and behaviour, were formed after the model of "the holy women in old time, who trusted in God." He appeals to "the holy women in the church of Eagle Street, whether she was not

in all things, "in behaviour as becometh holiness?" She was no "false accuser;" she was "not given to much wine;" she was a "teacher of good things;" she taught by her example, and by her advice, "the young women to be sober, to love their husbands, to love their children: to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." In a word, she discovered the conjugal respect of Sarah, the pious zeal of Deborah, the domestic prudence of Martha, the humble spiritual mind of Mary, and the exemplary conduct of Elizabeth, walking "in all the ordinances and commandments of the Lord blameless."

INTELLIGENCE.

DOMESTIC.

BAPTIST HOME MISSIONARY SOCIETY.

The annual meeting of this Institution was held at the City of London tavern, on Tuesday evening, June 16. S. Salter, Esq. the Treasurer, was unanimously called to the Chair, in the absence of Sir T. Baring, who had been announced as the Chairman, but whose attendance was unavoidably prevented by an important engagement. The Baronet sent an apology for his absence, which he accompanied with a donation of 10*l.* to the funds of the Society. The evening commenced with singing the 107th psalm, after which the Rev. J. Ivimey offered a prayer for the blessing of God on the Meeting and on the Society, with its officers and missionaries.

We cannot carry our readers over the extended field of the Society's labours during the past year. The interesting Report which was read at the meeting fully shews, that the hand of moral culture is actively and successfully employed, and presents an encouraging

prospect with respect to the operations of this Society on our domestic population.

The following pleasing retrospect of the labours of the year, is all our limits will afford. The Committee observe—

"Having communicated some information, at least of a pleasing nature, they have now to solicit your renewed and redoubled exertions from motives of gratitude—not from feelings of grief. The Society has not spent its strength for nought, but every encouragement is afforded for hoping that the holy leaven of the Gospel, which the Spirit through their agency has put into the hearts of many, is gradually diffusing itself, so as to sanctify the mass of a corrupt population. Many villages and hamlets which were once destitute of religion, and "dead in trespasses and sins," having felt the awakening and transforming influence, have given evidence of progressive amelioration, and the humble and faithful itinerants of your Society have, in various instances, reaped with joy, where they once sowed with tears. In conclusion, your committee would respectfully solicit the increase of pecuniary contributions. The fact that the present engagements of the Society exceed by *one half* its stated income, is impressive; especially when united with the consideration, that several willing labourers are withheld

from those important missionary exertions which the moral destitution of different places seems to demand, on account of an insufficiency of funds. With a view also to stimulate your Christian generosity, they will state that, in addition to occasional assistance rendered to many village preachers, your Committee have been enabled, during the greater part of the past year, to employ *thirty* home missionaries. The future diminution or increase of that number it is for you and the religious public to determine; that determination your committee will venture cheerfully to anticipate, while they humbly urge the scriptural duty and motive "to do good and communicate forget not; for with such sacrifices God is well pleased." While many run to and fro for the extension of general knowledge, let us be active in the diffusion of evangelical truth and piety. While the sons of infidelity combine to circulate their pestiferous sentiments, let the children of the true faith at least evince a commensurate zeal in the communication of those principles which will restore perverted reason to its place, elevate debased man to his real dignity, purify human nature from its pollutions, and prepare a people for the everlasting presence and paradise of God."

The Revds. Joseph Kinghorn, Isaac Mann, Mr. Stowell of Swanwick, J. Edwards (Secretary), J. Birt of Manchester, J. Smith of Ilford, E. Clarke of Truro, P. J. Saffery of Salisbury, J. Dyer, T. Price, and W. B. Gurney, Esq. proposed and seconded the respective resolutions.

Upwards of 200*l.* were received during the evening, and the list of annual subscribers was considerably increased.

SUTTEES.

To the Editor of the Baptist Magazine.

DEAR SIR,

The accompanying Letter on the Suttee is extracted from the Parliamentary Papers relative to Hindoo widows, "ordered by the House of Commons to be printed July 18, 1828." It appears particularly interesting at this period, as shewing the sentiments of the Honourable Court of Directors on the Suttee, taken from the latest printed documents. And what are these sentiments? That the burning of widows may still be perpetrated, and countenanced by the sanction of the British government!

As it is written, "Out of thine own mouth do I judge thee." And when is Britain, "by one mild effort of the conquering hand, to free the earth from this detested blot?" Have not sufficient experiments been made (dreadful experiments, by which numbers suffer,) to warrant the immediate suppression of these horrid practices? At this rate of experiment, another century may be expected to roll away before this custom is extinct, and 100,000 widows fall a sacrifice to its devastations. Will the humane and pious in this country be still, and not "plead for the widow?" The grass pile adopted at Poonah, near Bombay, though not effectual to prevent the practice, has been useful; yet it has not been adopted in Bengal. Force, by means of cords and bamboos, is occasionally adopted under that Presidency. The cool, calculating way, in which a subject of life and death is considered, is very painful to a humane mind. Let Britain plead for the widow by petitions, and this "abomination, that maketh desolate," shall soon be no more. Societies appear requisite to rouse and direct public attention to the nature and extent of human sacrifices in India, and the facility and safety of their abolition; and also to promote simultaneous and annual petitions, till these evils are annihilated.

The Coventry Society for the abolition of human sacrifices in India, established Nov. 1828, in addition to the pamphlets respecting the Suttee, pilgrim tax, Ghaut murders, and claims of India, has published "Suttee's Cry, abridged," pp. 16. and has in the press, an Appeal to British Humanity and Justice, pp. 16. These publications are sold to subscribers and benevolent individuals, at 2*s.* 6*d.* the whole set. A few active Societies, especially in London, Edinburgh, Dublin, &c. would do much in this work of justice and mercy.

Hoping that much will be done at this eventful period for India, to abolish the Suttee and other murderous practices in the East, I beg to subscribe myself, on behalf of suffering humanity,

Yours, truly,

J. PEGGS, Sec.

Recent Letter of the Honourable Court of Directors of the East India Company, respecting the Suttee.

To our Governor in Council at Bombay.

1. Our last letter to you in this department was dated the 5th inst.

2. We now reply to paragraphs 139 to 146 of letter dated June 25, 1823; also paragraphs 6 to 15 of letter dated May 22; and paragraph 4 of letter dated Nov. 29, 1824, relative to Suttees.

3. You have here brought to our notice the occurrence of a Suttee in the southern Concan, under circumstances which, by the standing orders of government, rendered it illegal. Mr. Sparrow, the magistrate of the district, adverting to the peculiar nature of the case, and considering that the act, although contrary to the written Hindoo law, was in accordance with the custom of the Concan, applied to you for instructions, and abstained from bringing to punishment any of the parties who assisted on the occasion. We concur with you, in thinking Mr. Sparrow shewed great judgment and prudence, in forbearing to punish the offenders.

4. You have also referred us to an account of a Suttee at Poonah, in September, 1823, which was attended with circumstances of peculiar horror and cruelty.

5. Three of the principal offenders were brought to trial; two of them were found guilty of endeavouring forcibly to retain the woman in the fire when attempting to come from it, and of attempting to drown her; but the Shastrees declared, that the acts of which they were found guilty, were not mentioned in the Shaster as crimes, so that there could be no punishment: the accused were therefore discharged. It is deeply to be regretted that under a British government deeds of such atrocity should have been perpetrated with impunity. We observe, however, that while the former customs, or a belief in the existence of such a custom, was admitted by you to be a ground of exculpation, in this instance, it was distinctly stated to the Brahmins, and proclaimed by the authority of government, that in future every person concerned in forcing a woman to burn, should be punished as a murderer.

6. In connection with the proceedings above noticed, the collector of the district, after consulting the principal Brahmins, framed new rules for regulating the act of Suttee, which your government sanctioned, on a clear understanding that they were made with the free consent of the Brahmins. According to these rules, the pile is to be made chiefly of grass, and in such a form that the possibility of escape from it shall not be cut off, so long as there remains strength to attempt it. The woman proposing to sacrifice herself, is to be informed, that this is the

only description of pile which will be allowed, and that if she escape from it she will be an outcast. The commissioner considers the impediments thus imposed to the practice of Suttee, to be more efficacious than any he could suggest, and he says that it is the opinion, not only of the collector, but of the natives in general, that by constructing the pile after a manner which leaves to a female, who should not have resolution to go through the sacrifice, the power of escaping, very few will have courage to undertake it.

7. There is one part of the arrangement, however, upon the effect of which we observe much difference of opinion had been expressed, and to which we can by no means extend our sanction. We cannot admit of any sort of declaration of forfeiture of caste being issued by our public officers, or under the authority of our government, in any case whatever.

8. A minute interference in the details of Suttee, such as it is the purpose of the new rules to assume, is likewise liable to the obvious objection of virtually extending the sanction of the British government to the performance of the rite, when conducted in the prescribed form. We are aware, however, that as long as the burning of widows shall be tolerated under some circumstances, and prohibited in others, interference of some kind or other cannot be altogether avoided. With the exception, therefore, which we have already adverted to, we do not feel that we should be justified in prohibiting the adoption of the rule, as an experiment for checking the practice of Suttee, as every measure tending to the unfrequency of the custom must necessarily afford increased facilities towards its ultimate suppression.

9. It is very satisfactory to observe, that in little more than two months after their introduction at Poonah, six widows were induced to give up their intention of sacrificing themselves; and that when ten months had elapsed, your government said it was understood that no Suttee had taken place at Poonah since their adoption.

10. The zeal and humanity displayed by Captain Robertson, in his persevering endeavours to diminish the practice of self-immolation among Hindoo widows, are entitled to our full approbation.

11. We take this opportunity of forwarding to you a copy of our dispatch of July 25, 1827, to the supreme government, on the subject of Suttees.

We are your loving friends,
(Signed by sixteen Directors.)

London, Dec. 13, 1827.

At the anniversary of the Baptist Irish Society, held at the City of Lon-

don tavern on Friday, June 19,* the Rev. Gentleman whose name is affixed to the above article was called upon to second one of the resolutions. This was just what Mr. Peggs wished for, and he gladly availed himself of the opportunity it afforded, of introducing to that large and respectable assembly a subject on which he felt so deep an interest. Mr. P. spoke with considerable feeling; and the object of his address was, to arouse the dormant sensibilities of the Christian public, in relation to those horrid immolations and destructive rites, of which he had been a painful spectator.† He observed—

“The bearing of these things upon their missionary exertions was obvious, as he thought, and imperatively called upon us to stand forward for the purpose of procuring their suppression. If much were not done by the religious part of the British public, the blood of their fellow-subjects in India would lie at the doors of their churches and chapels, and would be seen upon their platforms. He firmly believed that it was in consequence of the indifference which we had shown to the prevalence of these practices, that God had withheld those special blessings for which we had been looking, upon our missionary undertakings. When we approached him in prayer to seek this, were we not reminded that our hands were full of blood, and that therefore all our offerings were vain? But it was said, What can we do? We could do much. Two highly respectable East India proprietors had told us what we could do, and he hoped we should

take their advice. He would read extracts from two letters, one written by Randall Jackson, Esq. and the other by T. Poynder, Esq. upon the subject. One of these gentlemen said, ‘With regard to the Suttee question, I believe I expressed to you my *despair of any material alterations in that horrid practice for many years to come, unless the religious part of the public shall come forward, in a manner so decided as to induce attention from his Majesty’s government and from the House of Commons.* They seem ignorant, notwithstanding the papers printed by Parliament, that the average of these murders has been for many years from 40 to 50 per month! I fear little more can be done in the General Court.’ The other gentleman said, ‘I hope much from congregational supplications at the throne of grace, as likely to bring down the promised blessing on united prayer, and as presenting an open recognition of national sin for past negligence, and a stimulant to the dormant apathy, as well as a reproach to the infidel opposition of multitudes who call themselves Christians.’ This shewed the imperious duty of Christians with reference to this matter. But he would read another letter, of a most encouraging character, with reference to this crying evil. It was from the private secretary of Lord William Bentinck, and was dated ‘Government House, Calcutta, Dec. 22, 1827.’ It was as follows:—‘Sir, I am directed to acknowledge the receipt of your letter to the Governor, dated the 7th of April last. His Lordship desires me at the same time to present to you his best thanks, for the copies of your pamphlets which accompanied it, and to assure you that the one on the Suttee question relates to a subject which has engaged his particular attention.’ He (Mr. P.) would only add a very few remarks. He had been much struck with the great difficulty of arousing the London public upon this subject. He had written and applied personally, again and again, but no progress had been made. In Coventry they had got an infant Society, and he would be most happy to transfer his infant to London, if the friends of humanity there would adopt it, and bring it up, and endow it. He requested, however—nay, he begged that something might be done, if it were only half a dozen or half a score of individuals, and surely that number might be found in London, who were sufficiently impressed with the nature of the subject to come forward to the work. Their religious Societies, he repeated, would never prosper, while innocent blood was crying against them. Let a Society be formed, and next year, instead of sending into Parliament 50 petitions on the subject, they would send in 500, and if that were not sufficient, they would have 5000.

* For the particulars of this meeting, and those of the Baptist Missionary Society, whose Report was read at Spa Fields Chapel the preceding day, we refer our readers to the Irish Chronicle and Missionary Herald of our present Number; only observing, that the accounts of the lively interest excited on those occasions, and of the unparalleled contributions which were poured into the funds of our Foreign Mission, to meet the pecuniary necessities of the Society, will, we doubt not, be read with unusual interest, and we trust stimulate others to similar acts of Christian zeal and munificence. A full report of the public meetings of our denomination will be found in “The World” Newspaper for Monday, June 22.

† Mr. Peggs was formerly a missionary in the East Indies, and for some time occupied a station at Orissa, in the immediate vicinity of one of the temples of Juggernaut.

As soon as this gentleman had sat down—

The Rev. Mr. Griffin rose and said, that he could not suffer a moment to transpire without answering the appeal of Mr. Peggs, and offering himself as one towards the formation of a committee for effecting the purpose which had just been so powerfully urged upon their consciences.

Several other gentlemen followed Mr. Griffin's example, and a committee of twelve or fourteen persons was almost instantly formed.

When the immediate business of the morning was concluded, it was suggested that a meeting for a few minutes might be held, after that part of the audience had retired who were desirous to do so, for the purpose of passing some resolutions upon the subject which had been so impressively brought before them by the Rev. Mr. Peggs. In consequence of this announcement, about 150 persons remained in the room. Dr. Newnan having been called to the Chair, two or three resolutions were passed, pledging the persons present to the formation of a Society; and the Committee previously appointed, with some additional names, were requested to take the necessary steps for convening a public meeting as early as possible. Several of the gentlemen who took part in the proceedings, expressed a hope that it would not be conceived, that because the measure had been accidentally originated at the Baptist Irish Society, there was the remotest intention or wish to make it a sectarian object. The Committee were instructed to invite the co-operation of all classes of persons, without distinction, it being a truly British object.

ASSOCIATIONS.

SUFFOLK.

The meeting of the above Association of Baptist Churches took place at Stradbroke in the said county, on Tuesday and Wednesday the 2d and 3d of June 1829, and it was truly delightful to witness the intense interest excited in the various services of this Association, clearly indicating that the Baptist churches in this county are not unmoved amid the general concern which is awakened among the churches of Jesus Christ throughout the world to be the honoured instruments of accelerating the triumphs of redeeming grace, and promoting the universality of that "kingdom which cannot be moved."

The concourse of persons assembled on the Tuesday morning, precluded the idea of meeting in any accustomed place of worship, and divine providence favouring us

with suitable weather, the multitude repaired to a field, where from a waggon the ministers each read a letter reporting the state of their churches, which afforded ample materials for the illustrations of that heavenly precept to "Weep with those that weep, and rejoice with those that do rejoice."

In the afternoon while the ministers and messengers were transacting the business of the Association, the congregation again assembled beneath the canopy of heaven, when two sermons were preached, the one by brother Corney the highly esteemed Independent minister of Craftfield, and the other by brother Payne of Diss.

On the Wednesday morning, at half-past six, a sermon was preached by brother Roper of Kenninghall; and at ten o'clock in the morning, and two in the afternoon, the Association sermons were preached to the assembled thousands who came from various parts to witness our solemnities, and to promote the important objects of our union. The sermon in the morning was preached by brother Cole of Otley, from Acts xvi. 9, 10, and the devotional exercises conducted by brethren, Reynolds of Wattisham, and Collins of Grundisburgh. The sermon in the afternoon was preached by brother Elven of Bury, from Isa. lii. 1. and the devotional parts of the service conducted by brethren Sprigg of Ipswich, and Harvey of Horsham, and the sum of 22*l.* was this day collected in the field, which when it is considered as coming chiefly from persons who in their respective congregations, had previously contributed to the fund, affords matter for thankfulness and encouragement.

From the various interesting particulars furnished by the various letters, the following are selected:—

This association embraces twenty-four churches.

The number of members in which is 2658.

The number of villages preached in, exclusive of the stated places of worship, is sixty-six.

The number of children under Sunday school instruction is 2293.

The leading objects of this Association are to afford assistance to those churches who are unable to support their ministers, and to extend the preaching of the gospel to those parts of the country that are yet destitute of the means of grace, disavowing the most remote design of interfering with the labours of our beloved brethren of other denominations, choosing rather after the example of Paul, "To preach the gospel where Christ is not named, lest we should build on another man's foundation." For those objects upwards of a hundred pounds was voted, and it is hoped from the

feeling evinced at this association, that another year we shall be furnished with increased means of meeting the urgent claims which are made from poor churches, and from destitute parts, crying, "Come over and help us."

The next Annual Meeting of this Association to be held at Ottery, on the first Tuesday and Wednesday in June 1830.

BEDFORDSHIRE.

The Fourteenth Anniversary of the Bedfordshire Association of Baptist Churches, was held at Blunham, on Wednesday the 6th of May, 1829. Brother Cuttress of Ridgmount, preached in the morning from *Psa. lxxxv. 6.*; and brother Hindes of Sharnbrook, from *2 Cor. iii. 1.* In the evening, brother Vorley of Carlton from *John xvii. 1.* The brethren engaged in the other services, were Messrs. Holloway, Knight, Such, and Adey. Brother Holloway was appointed moderator. The letters from the different churches were read. The Circular Letter by brother Hindes was then read, approved, and ordered to be printed. The Circular Letter for the next year to be prepared by brother Cuttress. On "the tendency of zeal for the prosperity of the cause of Christ, to promote the spiritual welfare of the individual."

The next Association to be held at Biggleswade on the first Tuesday in May 1830. Brethren Knight and Fordham to preach.

KENT AND SUSSEX.

The Fiftieth Anniversary of the Kent and Sussex Association, was held at Ashford, on Tuesday and Wednesday, May the 26th and 27th. Sermons were preached by the brethren, Bowes of Woolwich, (*Matt. iii. 7.*) T. Cramp of St. Peters, (*Col. ii. 1, 2.*) and Shirley of Sevenoaks, (*2 Cor. iv. 6.*) The brethren, Payne of Ashford, Shirley, Garner of Rattle, Paine of Eythorne, Denham of Margate, Metters (Missionary in Romney Marsh), Smith of Rye, Stace, Rogers of Eynsford, Hadlow (of the Countess of Huntingdon's Connexion), Giles of Chatham, and Crambrook of Dover, engaged in the devotional exercises. Baptized during the year, 130; clear increase, 65. Circular Letter by brother J. M. Cramp, *On the Signs of the Times.*

The Countess of Huntingdon's Chapel was kindly lent on this occasion, as the Baptist Meeting is now rebuilding on an enlarged scale, in consequence of the gratifying increase of the congregation. The church and congregation have contributed half the expenses of the erection, *one hundred pounds of which is the proceeds of fancy*

work manufactured by the females! For the remainder, the respected pastor, (the Rev. J. Payne), is now appealing to public benevolence.

BUCKINGHAMSHIRE.

The Buckinghamshire Association of Baptist Churches, held their Annual Meeting at Amersham, May 14, 1829, when two sermons were preached in the morning by Messrs. Clarabut and Tyler, from *Col. i. 29.* and *Eccles. iv. 9.* first clause. Evening sermon by brother Terry from *Heb. vii. 25.* Devotional services by Messrs. Terry, Statham, and Ivimey. The subject of the Circular Letter was, *The obligation of acting in religious matters according to our conviction.* Baptized in the churches, 129; clear increase, ninety-seven.

YORKSHIRE AND LANCASHIRE.

On Wednesday and Thursday, the 10th and 11th of June 1829, the Churches forming the Yorkshire and Lancashire Association, held their Annual Meeting at Halifax. Brother Thompson (Minister of the place) was chosen moderator. The brethren Fisher, Larom, Saunders, (of Liverpool) and Stephens preached. The brethren, Steadman and S. Saunders delivered addresses on behalf of the Itinerant Societies for their counties, after which collections were made. The brethren, Steadman, Thompson, Stephens, M. Saunders, Jackson, Acworth, Allison, Calcroft, Holroyd, Nichols, and Yeardon, conducted the devotional exercises. Brother Scott read the Circular Letter, which he had prepared, and which is to be printed.

The various services were very numerously attended, and it is hoped that the good feelings which were excited will have a permanent influence. There are forty-five churches in this Association, many of whom have been favoured with considerable prosperity.

The next Association will be held at Shipley in Whitsun week, 1830.

SOUTHERN.

On Tuesday and Wednesday, the 10th and 11th of June, was held the Annual Meeting of this Association, at Whitechurch, Hants. Brother Bulgin of Poole preached on Tuesday evening, from *Rom. v. 1, 2.* Brother Crossman of Anmore engaged in prayer. At half-past six o'clock on Wednesday morning, a prayer-meeting was held, when the brethren, Fletcher, Clay, Blandy, Morris, Wiswell, and Davies, engaged. At nine o'clock the ministers and messengers met to hear the Circular Letter, drawn up

by brother Neave of Portsea, and to receive the letters sent from the several churches, giving an account of their present state and circumstances. At half-past ten o'clock the public service was commenced in prayer by brother J. Davis of Southsea, Portsea. Brother Tilly of Foxton read and prayed; brother Birt of Portsea preached from Matt. vi. 6, on secret prayer, and brother Morris of Portsea concluded. At half-past two o'clock the ministers and messengers met for business, when several new churches were admitted into the Association. During the dispatch of business, brother Jefferson of Andover (Independent) preached from Ps. lx. 4. In the evening an excellent sermon was preached by brother E. Davis of Newport, Isle of Wight, from Gal. vi. 14. Brethren Whitewood of Andover, Welsh of Newbury, and George of Romsey took part in several services, which were more than usually interesting.

ORDINATIONS, &c.

EYTHORNE, KENT.

On Thursday, June 11, the Rev. William Paine was publicly recognized pastor of the ancient church at Eythorne, where the late Rev. John Giles laboured with such eminent success upwards of thirty-five years. This interesting solemnity was witnessed by a very crowded congregation, numbers of whom came from places many miles distant. The Rev. D. Crambrook of Dover, commenced by reading and prayer; the Rev. J. Belcher of Folkestone, delivered an introductory discourse, and asked the usual questions of the church and minister. The ordination prayer was offered by the Rev. A. Smith of Rye. The charge was given by the Rev. J. Cramp of St. Peter's, from Acts xv. 28. The sermon to the people was preached by the Rev. J. Payne of Ashford, from Deut. i. 38. "Encourage him." A sermon was preached in the evening, by the Rev. J. M. Cramp of St. Peters, from 2 Thess. iii. 1. The devotional exercises were conducted by the Rev. Messrs. Gurnem of Canterbury (Independent), Exall of Tenterden, Vincent of Deal (Independent), and Edminson of Canterbury.

WALTHAM ABBEY.

On Monday, May 4, the Rev. James Hargreaves, (late of Wild Street) was publicly recognized as the pastor of this ancient

church. Mr. Bligh commenced with reading and prayer; Dr. Newman delivered a short introductory discourse, proposed the usual questions, and received a satisfactory statement on the part of the church from Mr. Carter, with a very ample, comprehensive, and judicious declaration of his faith from Mr. Hargreaves. Mr. Mann addressed both the pastor and the church from 1 Thes. v. 12, 13, "And we beseech you, brethren, to know them which labour among you," &c. Mr. Upton delivered an address prior to a collection being made, and concluded in prayer.

FRANCE.

On Wednesday, the 3d of December, 1828, an intelligent and pious young man, a native of France, was ordained to the work of the Christian Ministry in that interesting country, at the Poultry Chapel, London. Prayer and reading the Scriptures by the Rev. John Thomas; introductory discourse by the Rev. Dr. Cox, who also asked the usual questions, to which satisfactory answers were given; ordination prayer by the Rev. George Collison; charge and concluding prayer by the Rev. Dr. J. P. Smith.

This excellent individual, who is strongly recommended, will be employed under the auspices of the Continental Society, in preaching the Gospel in a district where his labours are much needed.

It will be gratifying to those who are concerned for the extension of the Redeemer's kingdom to learn, that the agents of this important Institution are favoured with an encouraging measure of success. In various places an earnest desire is evinced to listen to the preaching of the Gospel, and to many it has recently been made the power of God unto salvation.

Several additional labourers have within a short period been engaged by the Continental Society, to dispense the word of life to multitudes who are as sheep having no shepherd, amongst whom not a few appear to be hungering and thirsting after righteousness.

AMICUS.

RELIEF OF WIDOWS.

The following cases of Widows approved by the Committee have been relieved:—

M. R.	£4	H. M.	£4
S. W.	4	M. M.	4
A. M.	4	E. B.	4
A. D.	3	C. S.	4
M. A.	4	S. I.	4
A. C.	4	M. B.	4
A. E.	3	A. B.	4

IRISH CHRONICLE,

JULY, 1829.

ANNUAL MEETING.

THE Fifteenth Annual Meeting of the BAPTIST IRISH SOCIETY was held on the 19th inst. at the City of London Tavern, Bishopsgate Street. J. E. Gordon, Esq. took the Chair at 7 o'clock.

After prayer had been offered by the Rev. Peter Anstie, of Trowbridge,

The Chairman briefly introduced the business by adverting to his exertions in Ireland, as having given him an opportunity of observing the usefulness of this Society in that country. He could cordially bear testimony to the success of the labours of the Institution. The worthy Chairman then made a reference to an observation of Dr. Marshman's opinion, that the best mode of facilitating the spread of Christianity in the world, was to establish it fully in the British Empire.

The Secretary, Mr. Ivimey, then read the Report, from which the following are extracts:—

“The former Reports of the Society have stated, and the Committee would now renew the assertion, that while all attempts at proselytism to the peculiar principles of the denomination whose name it bears, are utterly disclaimed; yet, that being a protestant institution, and those who conduct it considering popery to be injurious to the present, and dangerous to the future interests of their fellow men, they intend, so long as the public support is given them, to persevere in the employment of the means which, through the blessing of God, may tend to prevent its increase on the one hand, and to bring over its professors to the protestant faith on the other; or they would rather say, those means which, by teaching all men the necessity of ‘repentance towards God, and faith in our Lord Jesus Christ,’ may enable them to become ‘partakers of the divine nature,’ and to escape ‘the corruption which is in the world through lust.’

“The Committee are increasingly satisfied, that no better means can be used for the gradual evangelization of Ireland, in regard to religious instruction, (because none are so well adapted to the destitute condition of the mass of its peasantry) than those which have been adopted by the society; viz. the establishment of free day schools, in which children may be taught to read and commit the scriptures to memory; the supporting or assisting of Irish protestants as readers of the scriptures to their countrymen in their own language; the gratuitous

circulation of the English and Irish scriptures; the distribution of tracts; and the employing of itinerant ministers of the gospel, who also superintend the schools. The agents employed by the society at present, are eighty-two schoolmasters and schoolmistresses, fifty-three Irish scripture readers, and six itinerant preachers.

“The number of scholars in the day schools, is about seven thousand, principally the children of Roman Catholics. The Committee have just received from the superintendents particular accounts respecting the schools, and especially of those bearing the names of their respective supporters in England, which are highly satisfactory.

“The Committee would have felt happy, could they have reported an increase of the number of schools; but instead of this, they have to state that they have been reduced from ninety-three, the number reported last year, to eighty-two. This has arisen partly from some having been given up to other societies, and partly from others having been broken up, in consequence of the determined opposition made to them. Mr. Wilson (speaking of those under his superintendence) says, ‘All of them would be doing well, were it not for the persevering opposition of some of the Roman Catholic priests; the teachers in general are quite competent to accomplish what is expected from them; the children are desirous to obtain the education given in the schools, and the parents are very anxious they should receive instruction.’

“It was stated that the number of readers of the scriptures in the Irish and English languages, amount to fifty-three; of these, seventeen are itinerant readers, constantly employed in that service, and the rest are engaged to read on the Lord's-days, in the respective towns or villages in which they reside.

“The Committee have in the last year engaged the Rev. John Franks, late of Newport, in the Isle of Wight, as an itinerant minister in Ireland; his labours have been much interrupted by a very heavy affliction, but he is now mercifully restored.

“The Committee have been gratified from month to month with the journals of the itinerant ministers, who have for so long a time been employed by the Society, viz. Messrs. M'Carthy, Wilson, Davis, Thomas, and Briscoe. For the purpose of raising funds, they have been under the necessity of employing Mr. Davis several months in the past year, to collect in Eng-

land and Wales, during which time his congregation at Clonmel has been supplied, partly by his son, a student for the ministry of Bristol Academy, during his Midsummer vacation, and at other times by the Rev. Mr. Hamilton, a respectable Baptist Minister at Youghall.

"In addition to those regularly employed by the Society, the Committee have paid the expenses incurred by the itinerant labours of two other ministers in Ireland, viz. the Rev. Mr. Hardcastle, of Waterford, and the Rev. Allen, late of Cork.

"During the past year, there have been distributed about 2000 English and Irish Testaments, besides Bibles in both languages; 3440 of the first part, and 2400 of the second part of the Society's Spelling Book. There has likewise been a considerable quantity of writing paper given as rewards to the children of the schools.

"It has been very encouraging to the Committee, that some of their former liberal benefactors have this year renewed their bountiful donations; the Treasurer has received from Thomas Key, Esq. of Waterford, 100*l.*; from Mrs. Holland, of Bristol, 50*l.*; from a lady at Liverpool, 50*l.*; also a legacy of 200*l.* left by the late Mrs. Brown, of Oakbury, near Derby; another of 100*l.* by the late William Aspinall, Esq. of Liverpool; and 20*l.* by the late Mrs. Harris, of Hackney.

"The Committee gratefully acknowledge a quantity of tracts from the Religious Tract Society; a donation of 25*l.* from the conductors of the Youth's Magazine; and 200 copies of a neat edition of Bunyan's *Pilgrim's Progress*, from a benevolent friend to the Society.

"In concluding this Report, the Committee take the liberty to remind the friends of the Society, [that the aspect of the times in regard to Ireland, portends important events. Should political animosities between its Protestant and Roman Catholic inhabitants be henceforth extinguished, it will indeed be a most favorable circumstance, as it may be expected their agents will no longer be annoyed, nor their schools interrupted or dispersed. But it is possible that such undisturbed peace may engender a spirit of apathy, relative to propagating the reformation, that Ireland may share in the blessings which the other parts of the united kingdom have unquestionably derived from an unrestrained circulation of the Bible, and the preaching of the unconditional salvation made known in the gospel. It is not, indeed, likely that Protestants will ever so far forget or undervalue those doctrinal principles which their forefathers, the Reformers, spent their lives and spilt their blood to promote and defend; but, should any manifest such laxity and indif-

ference, the Baptist Irish Society, it is hoped, will persevere in its humble course, endeavouring to disseminate the knowledge of the glorious gospel of the blessed God, that it may have the honor and happiness of contributing towards the fulfilment of those animating predictions,—“Many shall run to and fro, and knowledge shall be increased,” and “The knowledge of the glory of the Lord shall cover the earth as the waters do the sea.”

Resolution I.—“That a retrospect of the past fifteen years of the Society's labours presents alike a powerful claim to the devout gratitude of all its friends and supporters, and an encouraging stimulus to renewed and persevering exertion; and that the statements contained in the report of this day, additionally proclaiming the necessity of humble dependance on divine aid, and increased and united endeavours to meet the exigencies, and further the objects of this important Institution, it be received and circulated under the direction of the Committee.”

The Rev. J. Birt, of Manchester, in rising to move the reception of the Report, said he knew not whether most to admire, the resolution or the report which had just been read. The plan which this Society had adopted was, in his opinion, the one which was of all others best adapted to promote the best interests of Ireland. In that country the people were overwhelmed with ignorance and superstition. Nor was that of a negative character; those who thought thus fell far short of the truth. Ignorance was dangerous; it was bondage; it would lead to evil. Although education tended to enlarge the mind, and improve its faculties; yet it was necessary that every precaution should be taken to prevent the entrance of corrupt and debasing principles. One of the greatest benefits of this Institution, was the system of scriptural education which it adopted. It supplied to the people that scriptural knowledge which would make them wise unto salvation. If the schools of the Society were visited, the children would be found reading in the bible. If the readers employed by the Society were observed, it would be found that the book which they read was the bible; and if other books were read, they were those which would illustrate, and throw light upon the scriptures. Not only was the tree of knowledge planted in Ireland; that of life was also placed near it, so that those who plucked the produce of the tree of knowledge might also gather those fruits which endured unto eternal life. All the letters received from the agents of the Society bore testimony to the progress of scriptural knowledge in Ireland. This was the best remedy against popish ignorance and superstition, and it must eventu-

ally procure their overthrow. The best remedy for the heretical doctrines of popery, would be found in the course of means which this Society employ. It was not, therefore, matter of surprise; that it had obtained so large a share of public opinion, of English opinion, and Irish opinion. The Committee might congratulate themselves on this, for it was of great importance to them. With respect to the principle of the resolution, it was, the duty of confidence in, and dependence on the divine aid. We heard much of the march of intellect, and it would be found that the Almighty had on various occasions made the intelligence of the age the means of promoting his own work. He rejoiced that the difficulty adverted to in the report was not a falling off in exertion, or in success, but in the funds. This was the least evil, and the one which might be most easily remedied. God was thus putting the friends of the Society in recollection of their duty, and pointing out to them what they ought to do. He might congratulate the meeting on the success of the Society's labours. No Society had been established for promoting religion, that had not been acknowledged by the Almighty. His blessing had also rested here, and he trusted that it would continue to accompany their exertions until Ireland should be delivered from her darkness and her superstition.

The *Rev. E. Clark* (of *Truro*) said, that the resolution had been so amply discussed by the preceding speaker, that little remained to be said upon it. He highly approved of the resolution, because it was of a practical nature. He had no idea of an assembly being convened to hear speeches, unless they were prepared to follow them up by practical efforts. The aspect of the resolution was two-fold; it referred to the work already accomplished, and to that which remained to be effected. Whether it was viewed, therefore, retrospectively or prospectively, it was a practical resolution. One of the most pleasing features of this society was the employment of Scripture readers. He never heard of the special adoption of that plan in the evangelization of Ireland, till it was pursued in connexion with this society. He embraced the present opportunity of returning the society his individual acknowledgments, and those of his Christian friends in the country, for the example of the employment of Scripture readers, in going among the poor, and acquainting them with the word of life.

The *Rev. William Thomas* (of *Limerick*, one of the society's ministers) said, "I beg leave to state, that the number of schools under my superintendence were twenty-two; that these schools have been reduced by the unabated persecution of the priests to fifteen; but the Irish scripture readers were

increased; they are situated in the counties of *Clare*, *Limerick*, *Tipperary*, *Galway*, and the *King's County*. The fifteen schools at present under my care are in a prosperous state, and the others may be re-established in several places, if the funds of the society would admit. Great good has been done, and the conduct and example of the children, have differed materially from others, who, if they get any at all, are under that "instruction that causeth to err from the way of saving knowledge." The quantity of Scripture committed to memory by the children in your schools is almost incredible, and such is the anxiety to receive instruction, that a child in the school at *Parson's Town*, walks to and from the school ten miles, and commits a chapter to memory every day. At *Arbour Hill*, in the county of *Tipperary*, a young lady, *Miss Francis Antisell*, took compassion on two or three poor children, and she determined to teach them to read; they increased to five or six; the books were of a bad description which they had. She applied to me for some books; and when the children heard that she received them, a greater number fled to her for instruction. She appointed to meet them in one of her father's tenant's houses on the following Lord's day, when, instead of meeting, as she expected, ten, there were forty, with their parents, who said, When will Mr. Thomas come to this part of the country? we hope you will prevail upon him to give us a day school, and no power on earth shall prevent us from sending our children. I was obliged to comply with their wishes last Lord's Day week, when I met the *Miss Antisells*, *Lady Osborn*, and other highly respectable persons, and about sixty children, and many of their Roman Catholic parents. When I classed the school, I shewed the master and the persons present, the system of instruction they were to pursue. They were all delighted with the society's book. The people are so poor, that they cannot afford to buy books, even of an inferior description, much less pay for the education of their children. They were very grateful to the society, and although the school had been only a few sabbaths established, fifteen of the children had committed from two to six chapters each to memory. A respectable priest in the neighbourhood of *Limerick*, went into one of your schools, saw how the children were taught, looked at the books, and said; 'this is a blessed society, and the man that would oppose it, lifts his puny arm against the Majesty of Heaven, and deprives his creatures of the greatest happiness they can enjoy on this side the grave.' O, continued this respectable gentleman, 'what a pleasure it is to see the children reading and committing the Scriptures to memory, and teaching

their parents at home who gave them birth.' I wish I could speak as respectfully of other priests as of this worthy man; but I will 'not render railing for railing,' I will not speak unkindly of my countrymen, some of them think they are right, but we are assured they are awfully and dangerously deceived; but I hope the time will come when 'a great company of the priests will be obedient to the faith.' John Nash is a most useful servant to the society. I beg leave to say a little respecting his exertions as school-master and Sabbath reader. About ten years ago I went to the western point of the county of Clare to establish an Irish school, about sixty miles west of Limerick. When I arrived, it was reported that I was an officer who came from the King, and had a ship in the Shannon to take away all their children. The people drove their children before them, and hid them in the clefts of the rocks on the Atlantic shore. John Nash came to the cabin in which I lodged, and begged of the mistress of it to intercede to get an Irish Testament for him, having heard that I had some to give away. She did, and I asked him whether he "could read the Irish;" he said he could. I opened the testament, and he read the 3d chapter of John in a most pleasing manner, which affected some persons present to tears. I promised him a Testament from the society, and that if he was a diligent, good man, I would encourage him, by recommending him to the committee. When I again visited the country in a short time, I found he was very diligent. I employed him as Sabbath reader and schoolmaster for the society, he became an enlightened, zealous, and very pious man. I shall never forget the large tears that rolled down his cheeks when I told him of the love of Jesus. He and all his family have left the Romish religion; he has taught a school at Kilfera, containing from 60 to 100 children. He has also taught about 400 adults to read the Irish scriptures, and reads them to congregations in the villages round where he lives; the people love to have the Scriptures in their own language, and admire his amiable and pious spirit. The people told me, that they did not know what a Testament was, nor did they hear of it, until I went among them in that remote, neglected, but very populous part. The readers of the Irish and English scriptures are a most useful set of men; the number under my superintendence is six itinerants fully employed, and ten Sabbath and evening readers; they have also taught a great number to read the Irish Scriptures, and have been employed by the society to good effect. When I commenced the operations of the society in the most dark and dreadful parts of the south-west of Ireland, I had only one protestant in the employment

of the society, and felt at a loss for suitable agents. By the blessing of God, however, upon my humble exertions under the society, he has raised up an excellent set of teachers and readers from among the Roman Catholics, who are decidedly pious, mighty in the scriptures, and zealously devoted to the service of the society. My labours extended over a great part of the province of Munster, and in some parts of Leinster and Connaught, in the counties of Clare, Limerick, Tipperary, Galway, and the King's County. Large congregations have been formed in the houses of several excellent and highly respectable gentlemen, whose names I might mention with great respect and affection. The congregations are greatly increased. The last month at Carhue, there were more than 200 Catholics; at Camas more than 100 were denounced and excommunicated for hearing me preach where the gospel was never heard until I went among them. I trust I have endeavoured to maintain the motto of the Baptist Irish society, who, to their honour be it spoken, took the most difficult, and dark, and dangerous part of the Lord's vineyard for cultivation: that motto is, "Glory to God in the highest, and on earth, peace, and good will towards men;" and while I endeavoured 'to contend for the faith once delivered to the saints,' I laboured to give no wilful offence to Jew, nor Gentile, nor to the church of God, but to win them to Christ. The Irish thank you for your kindness; they are grateful and generous, and your enemies know they are brave."

The Rev. Joseph Ivimey, read a letter from Mr. Bevan, a magistrate in Ireland, confirmatory of the statements made by Mr. Thomas.

II. "That the index of Divine Providence distinctly points to this as the period when every friend to the evangelization of Ireland should be found at his station, contributing to the utmost to its emancipation from the intolerance of ignorance and superstition, and endeavouring to invest the liberated mind with principles derived from the Scriptures of truth, whose sanctifying influence is the best security for the righteous and beneficial influence of civil enlargement, and the only safe guide to the possession of perfect and everlasting freedom."

The Rev. Joseph Tyso, (of Wallingford) in proposing the second resolution, observed, that clocks and watches would be useless, if the index did not move. The index of divine Providence was moving, and pointed to a variety of things and events. There was a time when it was inquired "watchman, what of the night? watchman what of the night?" But when Christians now looked at the index, they inquired not the hour of the night, but of the morning.

"The watchman said, the morning cometh, and also the night; if ye will inquire, inquire ye; return, come." His friends around him had returned, and come again to the annual meetings to inquire the state of things, and the resolution pointed to the period in which they should exert themselves for the evangelization of Ireland.

W. B. Gurney, Esq.—I have great pleasure in seconding this resolution. The circumstance I would refer to as improving the resolution is, the late establishment of a society by the Roman Catholic hierarchy for the circulation of tracts, and which has already circulated them very largely, and opened shops in various towns in Ireland for their sale. Hitherto, there has been a design to banish tracts from Ireland, but that has failed, and now they have determined to take up these weapons themselves; and were it not for the efforts of societies like these, I should fear that this might for a time be attended with mischievous effects; but I trust that our efforts will be in consequence increased, and if tracts are tolerated, those on both sides will no doubt be read. The Roman Catholics have been making efforts also in the promotion of schools; but only let schools be established by this society, and I have no doubt those instructed by pious teachers, who have the best interests of the children at heart, and conducted on the system of Scriptural instruction, will be blessed. The mixture of Roman Catholics with Protestants prevents the introduction of written catechisms, and the system of catechizing on the Scriptures themselves, being in consequence adopted, the minds of the children are familiarised with the sacred scriptures; and the habit formed of searching them for themselves. I know instances in this country of those who have been instructed in this mode, which I would recommend to all Sunday-school teachers, who have afterwards been exposed to the contagion of infidel principles, but who have afterwards, when they made a profession of religion, which they are now honouring, declared that their minds were so imbued with the Scriptures that they never could receive, (although disposed to do so) the sentiments contained in the books put into their hands. A few years ago, I heard from an excellent magistrate in Ireland, some very interesting statements respecting the proficiency of many children who had been thus instructed; among other facts, he stated, that many had, without one word being said on that subject, become attendants on Evangelical preaching, and were decidedly pious. I will mention one, a girl of twelve or fourteen years of age, after attending him for some time in the school, ceased to attend the Roman Catholic worship; and this gentleman meeting her asked

her the reason, appealing to her, whether he had ever said any thing to her on the subject; she replied, "No Sir, but you put the Bible into my hand, and I could not find a word about the mass, and I told father and mother so;" they said, 'oh, sure, it must be there,' and I offered to read it to them, and accordingly I began at Genesis, and went through to the Revelations; but we could not find either that, or many other things we heard of from the priests; so father and mother said they would go no more; and they have gone to preaching, which they found to be consistent with the Bible. The priest called to remonstrate, and mother told him we could not find any thing about the ceremonies he enforced the Bible. The priest said he knew it was all there; but, being asked in what part, he could not tell; upon which mother said, 'Well, sir, when you come by shew us where it all is, we will come back, but not till then.'

III.—"That the efficient aid rendered to this society by Mr. Wm. Burls, jun. as its Treasurer, on behalf of his highly esteemed father, is duly appreciated by this meeting, and that he be solicited to continue his valuable assistance during the ensuing year.

The *Rev. T. Griffin* said, he was requested to move the re-appointment of the Treasurer. He never refused an invitation to preach, though he always refused to make a speech; but on the present occasion, the goodness of the cause, and the zeal and benevolence that existed in the hearts of the audience preserved him from excessive embarrassment. He begged to advert to a statement often made in reference to some individuals, but which, he trusted, would never be applied with justice to that meeting, either individually or collectively. It had sometimes been said, that "persons were saints abroad, but demons at home." His Baptist friends had been acting like saints with respect to the miserable condition of man in foreign parts. Saints loved holiness, and delighted in promoting it. The saints in heaven especially rejoiced when sinners were brought to repentance; and those who were still in the militant state, prayed for the outpouring of God's spirit, for the accomplishment of that object both at home and abroad. He was sure that those persons present who really desired to see the accomplishment of so desirable an object, would do what they could to promote it. His friends had been contributing to the spread of the Gospel in foreign parts, but they had a little sister at home demanding all their prayers, and every exertion that could be employed. He was persuaded that whatever view was taken by the individuals composing the present meeting, relative to the recent legislative enactments for Ireland, they must all labour more than ever for its

emancipation from error and sin; that its inhabitants might become true christians, and live and die in the fear of God.

Rev. Mr. Saffery, after having adverted to the opposition which had been offered to the operations of the Irish Society, said, that all attempts of this kind would prove as ineffectual as the effort of a puny hand to resist the motion of a ball propelled by the force of its own power. But, although he doubted not of ultimate success; yet there were many who by two different modes of thinking came to the same impotent conclusion — that of doing no more than they had done in behalf of the cause. They were apt to come to public meetings, and be cheered by the reports and the speeches, and then to return home, supposing that a great deal had been done, and flattering themselves that great things had been accomplished in that cause for which the creation sighed, and the church was looking. But though enough had been done to awaken gratitude, excite hope, and stimulate exertion, enough had not been done to induce self-gratulation. Great sacrifices must be made, more vigorous effort must be called forth from those who professed to be under the influence of love to Him “who being rich for our sake became poor, that we through his poverty might be made rich.”

IV.—That the gratuitous services of the Secretaries, the Rev. Joseph Ivimey, and the Rev. George Pritchard, to promote the interests of the Society entitle them to the Christian confidence of this Meeting, and that they be respectfully requested to continue their exertions on its behalf.

Rev. Dr. Cox in moving this resolution, said it was a wonderful faculty of the human mind by which we were enabled, though retaining the same local situation, to circumnavigate the whole globe, by the exertion of this faculty. This had been the interesting business in which they had been engaged during the week. At the early part of it they had started from their own home, had travelled through the various districts and provinces of their own country; and had marked with great satisfaction the progress of religion in its towns and villages. Yesterday and the day before they had launched from the shores, and moved along to the distant continents and islands of the world; not as geographical discoverers, but in the much nobler character of Christian observers. There they had been interested in gazing upon what was going forward. They found that other lands were penetrated by evangelical light, and cultivated by evangelical labour, and that, in fact, the work of the Lord was prospering in all directions in the east and in the west, in the north and in the south. And now they were returning home from this cheering excursion; but not with-

out touching at Ireland. They felt that it was important to do so, and in truth, that was surely the proper way home from such a circumnavigation. After having wept and prayed over the miseries of other unhappy countries, they would be the better prepared for commiserating the moral and spiritual wretchedness of Ireland, and carrying home in their bosoms, to their families and their churches, that spirit of sympathy and zeal which would animate all around them to vigorous exertions for the emancipation of Ireland from its spiritual bondage, and raising a greatly depressed land to the elevation of the Christian character, to happiness and to glory.

Rev. Mr. Campbell, from America, seconded the resolution. He said, as a stranger he would consider it highly improper to trespass upon the time of the Meeting; but as an American, he with great joy wished the officers and members of the Baptist Irish Society God speed in their benevolent work. He could realise something of the importance of the work to which they were now called to attend, in consequence of his acquaintance with the moral condition of that part of the Irish population which had been thrown upon the shores of the United States. It had fallen to his lot, as a minister of the Gospel, to preach in the cabins of some of those people, and although they were so deeply degraded, and so totally ignorant, yet he could affirm that they listened to him with attention, and expressed their gratitude for his labours. It was one of the highest honours of man to be a co-worker with Christ and his apostles in evangelising the world; and that honour, that privilege, they had when engaged in Missionary enterprise. An American in visiting this country marked the place where the missionary spirit was kindled — that spirit which would spread and diffuse itself till the glory of God should cover the earth, as the waters covered the sea. Without flattery, it might be said of the British nation that it was a pillar of fire placed in the earth to illumine it from north to south, and from east to west. He had much pleasure in seconding the resolution.

Rev. Mr. Pritchard, the secretary, said that his respected colleague had requested him to acknowledge the kindness with which resolution had been received, and to express the assent of both of them to the wishes of the society that they should remain in office for another year. The rev. gentleman pledged himself and his brother secretary to renewed efforts in behalf of the society, and prayed the blessing of God upon all their undertakings.

V.—That the gentlemen composing the late Committee, by their persevering attentions to the business of the Society have es-

sentially furthered its designs, and that the Gentlemen whose names will now be read be the Committee:—John Bousfield, Edward Buttershaw, William Bowser, John Chandler, William Cousins, Peter Ellis, Samuel Jackson, John Low, James Low, James Lowther, Stephen Marshall, Paul Millard, Wm. Napier, John Neale, Richard Nicols, William Paxon, John Penny, Alexander Saunders, Joseph Saunders, William L. Smith, Robert Stock, Joseph Warmington, Samuel Watson, — White, Eliezer Wilkinson, Joseph Wilson, Charles Young. And that Messrs. Wilkinson and Young be the Auditors.

Rev. Mr. Tinson, from Jamaica, in moving this resolution, said, he had been greatly rejoiced this week in meeting with so many British Christians, engaged in such a noble work. It had been said that Ireland could not be raised from its degradation, so greatly had the body and the mind been brutalised. He feared not, however, to entrust that to the Bible; let the book be circulated among the Roman Catholics of Ireland, and they would soon, by the blessing of God, be emancipated from error. The rev. gentleman then urged the necessity of the combined efforts of the many in the important work of evangelising Ireland, and subduing the giant of infidelity. He had to state one fact which had fallen under his own observation, and which afforded one striking proof of the usefulness of the Baptist Irish Society. It had sent a missionary to Jamaica, in the person of a private in the 22d regiment, who had been brought to a knowledge of the truth in Ireland, under the instruction of one of the Society's missionaries. This man was now a consistent and zealous Christian, labouring in the cause of God in the West Indies, and he had thought it his duty to mention it for the encouragement of the friends of the institution.

Rev. J. Peggs, of Coventry, formerly a missionary in the East Indies, seconded the resolution. He related the miseries which existed in the East Indies from the Ghaut murders, the Suttees, &c.

VI.—That the present Meeting is gratefully impressed by the attention of Lieutenant Gordon to the welfare of this Society in thus again ably occupying the Chair at its Fifteenth Anniversary.

Rev. Mr. Edwards, of Watford, in rising to move this resolution, urged strongly that it was desirable that for the purpose of enabling the Society to extend its labours the Annual Subscription should be doubled. The Society was now fifteen years of age,—it was advancing to manhood, and therefore required strong nutriment to strengthen and invigorate it for its labours; much remained to be done in a little time, and he therefore hoped that they would set about it in good earnest.

Rev. Dr. Newman seconded the resolution. He said they had a delightful morning; they were under obligations to Divine Providence for all those precious hours, and he hoped they would be turned to good account. He had had a Passover, and a Pentecost, and a Feast of Tabernacles all in one week. If Christ our Passover, had not been sacrificed for us, we should have had no such feast in London; if the Spirit of God had not been poured out from on high, no such news would have been heard as that of this morning; if the Word had not been made flesh, and dwelt among us, we should have had no such Feast of Tabernacles.

Lieutenant Gordon, said that he hoped that the day was fast approaching when their attention and acknowledgments would be more exclusively directed to Him who had the hearts of all men in his hands, to turn them whithersoever he would. However, they might derive some instruction from the circumstance; for, as the celebrated Dr. Donne had remarked, compliments reminded us of what we ought to be. He could conscientiously say, that the Society on whose behalf they were assembled was one which, whether he regarded its principles, or its proceedings, was very near his heart, for the reasons he had previously stated. He had witnessed its progress, and traversed the field of its operations; he had visited the provinces where its schools and its readers were carrying on their labours; there was scarcely one of its agents with whom he was not personally acquainted; and he could honestly say, that the one who had that morning addressed them, was a specimen, and but a fair specimen, of the agents employed in Ireland. It was probable that many friends to the Society were not fully aware of the great importance of the Schools, for in addition to the benefits immediately conferred upon the children, those which were indirectly conferred upon the parents were much greater. That arose out of the law which obliged the children to commit the Scriptures to memory, thus making the system in fact, an efficient Bible Society. So, with respect to the readers employed, their influence was not confined to the direct benefit of those persons immediately addressed. What they heard, travelled the whole circumference of the country, and produced a desire to possess the Bible itself. There was no doubt as to the success of the Society, if it proceeded as it has hitherto done; it was one of the divinely appointed instruments for bringing men to the knowledge of God and of Christ. God would assuredly bless their efforts, because they were pursuing a scriptural end by scriptural means.

After the meeting had joined in singing "Praise God from whom all blessings flow," the Meeting was adjourned.

Contributions received by the Treasurer during the week of the Anniversary.

	£.	s.	d.
Fakenham, per Mr. Cates, per Mr. Dyer	2	0	9
New Mill, per Rev. D. Clarabut, ditto	3	1	0
Ilford, per Rev. Mr. Smith, ditto	10	0	0
G. F. Angas, Esq. ditto	1	1	0
Per Mrs. Phillips, Bristol	11	14	6
Keynsham, per Rev. Mr. Ayres	7	0	0
Rev. Mr. Horsey	1	0	0
Collection, per ditto	1	0	0
Carter Lane Auxiliary	18	15	0
Rugby, per Rev. E. Fall	3	0	0
Eagle St. Auxil. per Mr. Neale	18	0	0
Mrs. Gouldsmith, Islington	10	10	0
Lymington Auxiliary, per Rev. Mr. Millard	6	1	9
Beaulieu ditto, ditto	3	7	3
Carter Lane School, per Mrs. Marlborough	12	6	6
Hackney School	8	0	0
Maze Pond Auxiliary	5	0	0
St. Clements, Norwich, per Rev. Mr. Ivimey	6	0	0
A Lady, ditto	0	5	0
Worstead Collection, ditto	2	2	0
Blandford Street, by the Rev. Mr. Dawson	9	1	6
Sums collected by Joseph Wilson, junr.	1	8	0
Young persons at Bow, per Dr. Newman	4	5	0
Mrs. Duthoit, per Rev. Mr. Prichard	1	1	0
Mrs. Ridley	1	0	0
Mrs. Stevens	1	0	0
A well wisher, 4 years' Evangelical Magazines, &c.	1	0	0
Kingston Assoc. per Mr. Raff	3	17	6
Arden Hulme, Esq. ditto	1	0	0
Mrs. Brown, ditto	0	2	6
North End Crayford School, per Rev. Mr. Blakeman	8	0	0
Woolwich School, per Miss James	12	15	0
Providence School	16	0	0
Alie Street Auxiliary, per Rev. Mr. Shenstone	10	0	0
Female Auxiliary Missionary Society, East Street, Walworth, per Mrs. Steward	13	0	2
Chatham Ladies Society, Zion Chapel, per Rev. Mr. Lewis	8	10	6
Goswell St. Auxil. per Mr. Box	7	11	5
Female Baptist Irish Society including a Legacy from the late Mrs. Jane Fell, of £20. subject to the Legacy, which the Executors kindly paid, by Mrs. Young, Treasurer	41	9	8
A free will offering of a few Females at Unicorn Yard, in aid of the Female Schools under the patronage of the Baptist Irish Society	2	3	3
Hammersmith Auxil. per Miss Otridge, Treasurer	10	2	6
Collection at Sandhurst, per Rev. Mr. Gates,	6	8	0
Plymouth, by Rev. Mr. Nicholson's	4	18	3
Mr. G. Chapman, Dorman's Land	4	0	0
"A drop of morning dew"	5	0	0
Eynsford Juvenile Society, per Rev. Mr. Rogers	5	0	0
Seven Oaks, Rev. Mr. Shirley, ditto	9	0	0
Westerham School, ditto, ditto	8	0	0
Lower Meeting, Amersham, Rev. Mr. Statham	5	0	0
Legacy of the late Mr. Wm. Kimpton, per Rev. Mr. Rogers	5	0	0
Mr. Tosswill, Greenwich	1	0	0
Lion Street, Walworth, per Mrs. Chin, Treasurer	30	0	0
Rev. Thos. King, Bedford	1	1	0
Penny Week Society, Biggleswade	1	0	0
Mr. Ebenezer Davis, Woolwich	1	1	0
John Foster, Esq. Biggleswade ..	1	1	0
Mr. Joseph Sanders	1	1	0
Mr. John Parr	1	1	0
Rev. James Elvey	1	1	0
Rev. Geo. Coombs, Soho Chapel ..	1	1	0
Mr. R. Adams, Leather Lane ..	1	1	0
Mr. John Fairy, Freeman's Lane, Southwark	1	1	0
Rev. John Edwards	1	1	0
A Friend, per Rev. Mr. Griffin ..	2	0	0
<i>Collected by Rev. Mr. Tyso.</i>			
Mr. E. Wells, Slade End, Wallingford	1	1	0
Mrs. Palmer, ditto	1	1	0
Mr. Field, ditto	0	10	0
Moiety of Collections	5	0	0
Produce of a box for the Sight of a picture of Ministers' Portraits, per Mr. Merritt	2	2	0
For Mr. Thomas's Ammunition ..	1	0	0
A Free Will Offering, to be continued Annually, per Mr. Wm. Harrison, Hadlow, Kent.	1	1	0
S. W. Clayton, Esq. Camberwell, per Rev. Mr. Steane	10	10	0
Collected at the Doors at the General Meeting	49	2	6
Donation, Wm. Burls, Esq. Edmonton	10	0	0
The very last mite	1	11	0
The following kind present is gratefully acknowledged:			
"Scraps." Freely offered by the children of a Charity School, to be given as Rewards to the scripture repeaters in the Irish Schools.			
Mr. Ivimey acknowledges the receipt of Three Pounds since the meeting, from Mrs. Bartram, of Northampton, the profits of a sale of fancy articles.			

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETINGS.

It is recorded that, on the demise of Queen Anne, the celebrated Joseph Addison, who was then Secretary of State for the Foreign department, was so much overcome by the suddenness of the event, and the magnitude of the interests involved in it, that he was incapable of drawing up the official communication to be made to the Court of Hanover by the time it was wanted, and a clerk in his office had to supply the deficiency. The writer of these lines feels himself placed in a difficulty nearly similar. The proceedings of our Anniversary, just closed, have been such as to baffle ordinary powers of description, and have involved, moreover, such a subsequent occupation of time, as to leave very little indeed for the task of preparing an account for the public eye. Still that account will be impatiently expected; and while it is commended to the candour of our indulgent readers, they are requested to lift up their hearts in devout thanksgiving to the God of all grace, who has been pleased to favour our Society with such an unprecedented and seasonable display of his bounty, by stirring up the hearts of his people so liberally to contribute to its necessities.

The more public services of the week were preceded, as usual, by an open Committee meeting, held at Salters' Hall chapel, on Tuesday morning, the 16th of June. About the same number of ministers and other friends were present as have attended in former years; and in the course of the proceedings a statement was made of the financial situation of the Society, from which it appeared, that in consequence of a continued excess of the expenditure above the income for the three preceding years, together with a diminution in the receipts for the present year, a debt had accrued, which on the very lowest calculation amounted to 4000*l*. This intelligence appeared to produce a very general conviction, that some

effort should at once be made towards the removal of this heavy incumbrance, and a few friends who met as a sub-committee in the afternoon, agreed to communicate their own impressions as generally as they could, by way of preparation for the following days.

On Wednesday morning, at eleven, the friends of the Society assembled in the spacious chapel occupied by our Wesleyan brethren, in the City road. Appropriate hymns were given out by Mr. Steane of Camberwell, and Mr. Payne of Ashford.

Mr. Shirley of Sevenoaks read the Scriptures, and offered prayer to Almighty God on behalf of the Institution, and the general interests of the kingdom of Christ.

A discourse, distinguished by evangelical feeling, theological acumen, and chaste and impressive eloquence, was then delivered by Mr. March, the esteemed theological tutor of the Stepney Institution, from 2 Cor. iii. 11. *For if that which was done away was glorious, much more that which remaineth is glorious.*

After some introductory observations on the variety of the divine dispensations, and the unity of their design, the preacher proposed to consider, First, the glory of the Mosaic economy; and Secondly, the superior glory of the Christian dispensation. The glory of the former was contemplated in the purity of the principles it inculcated—in the typical significance of the rites and ceremonies it appointed—and in the illustrious support it received from the attestation of miracles and the instrumentality of prophets. The superior glory of the latter was exhibited in the clearness of the revelation given by it, concerning those truths which are most important to human salvation—in the spirituality of its nature—in the universality of its design—and in the perpetuity of its duration. The preacher then portrayed, with much animation, the future prosperity of the church, adverted to the probability of its being ushered in with the seventh millenary of the world, defended the spirituality of the millennial reign of Christ, and reprobated the sentiment that miraculous agency is necessary to secure the ultimate triumphs of Christianity. Having shewn that the prospects of the church ought to rejoice the

hearts, excite the prayers, and awaken the zeal of the friends of Christ, Mr. Murch concluded by a most urgent and spirited appeal on behalf of the Society, especially with a view to the immediate relief of the embarrassments by which its operations are impeded. The concluding prayer was offered up by Mr. Saunders of Liverpool.

At six o'clock in the evening a large congregation assembled at Surrey chapel. The hymns were given out by Mr. Blakeman of Crayford, and Mr. Tyso of Wallingford. The Scriptures having been read, and supplication presented by Mr. Pritchard of London, an impassioned and powerful discourse was delivered by Mr. Swan of Birmingham, formerly of Serampore College. The passage selected for consideration was Psalm lxxii. 17. *Men shall be blessed in him.* Some prefatory remarks on the primary application of the passage to Solomon, and its typical reference to Christ having been adduced, the preacher proceeded to consider the religion of Christ as the only source of national, domestic, and individual felicity—the spiritual character of the blessings conferred by the Saviour—the manner in which he became their author—and then enumerated several of the benedictions connected with union to Christ—the gift of the Holy Spirit, the pardon of sin, a holy dread of sin, the spirit of devotion, spiritual understanding, and the prospect of eternal felicity. A solemn appeal was then made to those who have never desired to be blessed in Christ, especially the young. Allusions to the miseries of the heathen were interspersed throughout the discourse, which was concluded by a powerful advocacy of missionary enterprise. Mr. Hinton of Oxford closed the services of the day by prayer.

The Annual Meeting was held on Thursday morning at Spa Fields Chapel. Prayer was offered by the Rev. Isaac Mann, after which W. B. Gurney, Esq. was called to the chair, in the absence of John Foster, Esq. of Biggleswade, who was prevented from attending by severe domestic affliction.

Mr. Gurney remarked that it was not his intention to trespass upon the meeting at any length. In the course of the business of the day, he might take the liberty of making a few remarks upon a particular subject that would be submitted to their notice. There was one circumstance, however, connected with the resolutions of the day, to which he felt it necessary to allude, lest it should be supposed that the Committee had unintentionally omitted that part of their duty. It had been determined to dispense with the customary votes of thanks. It was the privilege of those engaged in conducting the Society's affairs to be so

occupied, and they had determined not to receive from each other expressions of gratitude: to be immediately engaged in the cause of Missions was in itself a sufficient reward.

The Rev. John Dyer then proceeded to read the Annual Report, comprising a summary of intelligence from the various stations connected with the Society both in the East and West Indies. It noticed, among a variety of other particulars, the recent death of two Missionaries, Mr. Burton at Digah, and Mr. Chater of Ceylon. It stated also, the opposition which the Society had met with in Jamaica, and the remarkable success which had attended the cause there upwards of twelve thousand persons being in connexion with the various churches in that island. Mention was afterwards made of the pecuniary assistance which had been rendered to the Society by various public bodies, and by collections and subscriptions in England and Scotland. The whole was closed by a statement of a partial deficiency in the funds, introducing a forcible appeal to the audience for increased aid.

The Rev. W. Giles (of Chatham) moved that the Report be adopted, &c. The Society (he said) during the past year had been called to sustain difficulties and trials; but certainly the Report that had been read would operate as an antidote to any unpleasant effect from the reflections upon past distresses. He never recollected on any former occasion to have heard a report so gratifying. If the Society had been tried in some respects, God had evidently blessed it in others. It should not be forgotten or overlooked, that God had preserved all the Society's missionaries from bringing a reproach upon the solemn profession they had made, and the solemn work in which they were engaged. It was a subject that demanded thanksgiving, that in the East Indies, notwithstanding all the difficulties which presented themselves, the good cause had been going forward. With respect to the West Indies, he was almost going to say, that God was about to revive there what took place in the apostolic age. What then, were the friends of the Society distressed about? Why, that the funds were minus 4,000*l.* The income during the past year was about 1,500*l.* less than the preceding year. When he considered the depressed state of commerce in this country, and the change which had taken place in consequence of the late separation, he really wondered that the funds were not still more deficient. Regarding the four thousand pounds, he felt persuaded that the liberality of the assembly combined with the measures that would be adopted on the spot would in a short time liquidate the amount. He, for one, pledged himself that whatever

might be the deficiency after the receipts of the present meeting, he would undertake to obtain a fortieth part of the amount. It was a matter of considerable importance that the meeting should constantly keep in view the most affecting appeal made in the report to the best feelings of the heart. It was impossible to meet that appeal by any other means than making additions to the sums customarily subscribed. Surely the appeal from the East Indies, where the Society's missionaries were labouring and dying, and willing to labour and die in the service, would not be made to the meeting in vain. Surely the appeal from the West Indies, where Christ was making bare his arm—where he was so extraordinarily displaying his power—where thousands and tens of thousands of poor negroes were saying, "Come over and help us!"—surely that appeal the meeting would not, and could not resist. He was exceedingly gratified by a circumstance that occurred on the preceding day. When he presented his plate at the table, containing the collection after Mr. Murch's sermon, he found a paper containing 13*l.* 14*s.* 6*d.* accompanied by a note, stating the sum to be the product of the amount of the sale of needless plate. If the friends present were inclined to dispose of every article both of furniture and plate, that was unnecessary, money enough would be obtained to meet the appeal from the East and West Indies, without making a sacrifice of the least comfort now enjoyed.

The *Rev. Josiah Wilkinson* (of Saffron Walden) said, that in seconding the resolution he could not but express the satisfaction he felt, in common with his Christian friends present, at the statements contained in the report. It must be pleasing to every friend and follower of the Lord Jesus Christ, to hear that his glory was spreading, that his kingdom was advancing, and that He who had a right to universal empire was grasping in his mighty hand that sceptre, with which ere long he should govern the whole world. There was a time when the engagements of Missionary Societies appeared a strange work,—when infidels were ready to deride them on the one hand, and the apathy and lukewarmness of many who professed Christianity, formed great obstacles on the other. Arguments were then necessary to convince the former, that the supporters of Missionary Societies were not actuated by enthusiasm, and the latter that it was not their design to go beyond the purposes and providence of God. That time, however, he was happy to say, had to a considerable extent passed away. The Christian world, wielding vast and varied machinery, was now combined against the common foe. The appeals that were made were not mere theory: for they could be

substantiated by a reference to churches planted, the Scriptures translated, schools established, and thousands receiving instruction in the Christian faith in places, where but a short time ago the land was darkness, and that darkness the thick shadow of death. Above all, there was the descending influence of the Holy Spirit acknowledging the efforts that were made, and turning the hearts of the disobedient to the wisdom of the just,—making many to acknowledge Christ as the only Saviour, who once knew him not, or if they knew him were disposed to deride him. He was fully aware that too much might be expected, and that the friends of Missions might be too sanguine in their hopes. It was pleasing, however, to consider that the Omnipotent hand of God was upon their side, and that to all objections that might be raised either by avowed enemies or lukewarm friends, they were able to reply, "The zeal of the Lord of hosts will perform this." O may that meeting be animated to renewed and increased exertions in the cause with which they were that day identified; may they be earnest that the best blessings of heaven might come down upon the operations of the Society; may they be particularly anxious for a more abundant effusion of the Holy Spirit; and he would venture to say, that many more years would not roll away ere the sun of righteousness should arise in the horizon in all his glory, and the kingdoms of this world having become the kingdoms of God and of his Christ, he should reign for ever and ever. With those convictions, feelings, and prayers, he cordially seconded the resolution.

The *Rev. W. Orme* (Secretary of the London Missionary Society,) said he rose with great pleasure, but at the same time with a considerable degree of reluctance, to address the meeting. He rose with pleasure, because some of the most gratifying associations of his life were connected with the cause of the Baptist Missionary Society. Yet he felt considerable reluctance to rise at so early a period in the business of the day. He had not arrived in time to hear all the report, and could not, therefore, speak in detail to the particulars which were therein stated; still he felt it his duty on such occasions to do as he was required, and having been requested by the respected secretary (Mr. Dyer) to move the second resolution, he (Mr. O.) should address himself to it in the best manner he could. The rev. gent. then read the resolution, and remarked, that at a very early period he enjoyed the high gratification of listening from time to time, as he visited the country to which he (Mr. Orme) belonged, the instructive, the animating, the powerfully exciting addresses of the first valuable secretary of

the Baptist Missionary Society. It was his high gratification on many occasions to listen to his details of the infant, but even then, promising efforts of this institution, and to feel the zeal of his own breast warmed towards those exertions which were beginning to make some impressions upon the church and upon the world; and which he trusted were destined to make a still greater and more lasting impression than they had yet produced. It was gratifying at a subsequent period of his life to receive that respected individual and others who succeeded him, as the advocates of the Baptist Missionary Society, in that church over which he had the privilege of presiding for many years in his native land. During that period, he must honestly confess, that he was really better acquainted with the operations of the Baptist Missionary Society than he had been since his removal to the metropolis. That acquaintance interested him very highly in the Serampore translators, to whom he could upon no occasion refer but with feelings of very powerful interest. Although those translators no longer stood in immediate connexion with this institution, it was his prayer that they might continue to the last moment of their lives to carry forward those exertions by which they had long been honoured to promote the diffusion of the word of the Lord Jesus Christ over the east—that their hoary hairs might be to them as a crown of glory—that before their sun set in this world their prospects might be brighter and brighter in the land in which they had long laboured; and brighter and brighter respecting that glory which they would go to receive as a reward—not of merit, or exertions, or sacrifice, but of mercy through the merits of the Lord Jesus Christ. The resolution called the attention of the meeting to the extraordinary measure of the Divine blessing that had accompanied the labours of the missionaries in the western hemisphere. It rejoiced his heart to hear of the success of those labours. When the meeting thought of the wretched condition of the individuals who were the subjects of the Society's instruction in that quarter; when they reflected on the degraded state in which they had long been kept—kept by British power; when they reflected on the miserable state of their minds, as well as the wretched condition of their bodies; when they knew that the only cure for all human misery was that liberty with which Christ made his people free; that the means of conferring this blessing was in their own possession; that they were commanded to send it as a boon from heaven to every creature that stood in need of it; and when they found that wherever they sent the blessing, however degraded, or brutalized the inhabitants of that spot might be,

the remedy was adapted to their condition, and calculated to reach their case, and fitted to raise them to the rank of men, the dignity of Christians, and the honour of the sons of God; it would be their reproach, it would be their eternal disgrace, if they did not employ every means in their power, and every energy they could exert, in order to communicate those blessings to all, and especially to those who were miserable, not only in the prospect of the world to come, but miserable in this world. When the friends of missions considered the blessing God had poured out on their exertions, it was a great encouragement to proceed in the glorious work. It was delightful to hear of such numbers being added to the churches in the West Indies. This was doing more for them than even conferring that emancipation, which by some persons was considered the greatest blessing they could enjoy. Whatever might be their circumstances, however degraded their condition, their minds were set free, and they were put in possession of immortal hope. Another part of the resolution referred to the Society's labours in the East Indies. It was impossible to advert to that part of the world without very powerful emotions; indeed it was impossible to refer to what was going on there, without adverting to what he would call the hazardous situation in which Christian exertions were now placed in that quarter of the world. He almost trembled to hear of success in the East; for if once the work of God began to tell upon the mass of the population—if hundreds of converts were added to the churches that were formed there—and the Christian world were not prepared to make far greater sacrifices and exertions than they had ever yet made—the work would speedily come to a close, because the individuals engaged would, as it had been justly stated in the report, fall martyrs to their own exertions, and it would be impossible to supply their place. While Christians prayed for a divine blessing, and rejoiced in the success that was taking place, he must be allowed to call the attention of the meeting to the probable effects of that success, and to consider how far they were prepared to co-operate in the great and glorious work should the divine blessing be more abundantly manifested than it now was. The friends of Missions did not hear of many converts in the East Indies—they did not hear of remarkable conversions taking place, but they were every where told that the people were more and more impressed with the folly of idolatry—that they had less and less reliance on their own systems—that they were beginning to discuss the claims of Christianity—that they were prepared to hear with less of apparent pre-
judice

dice, and with more of apparent readiness, many things which a few years ago, were thought to be quite out of the question for a Hindoo to submit to. All these were but the droppings before the shower, faint indications of what was by and by to take place in that important region, over which the benevolent sway of Britain had been exercised for a considerable number of years. He called upon the meeting then to look at that success with joy, to look at it with gratitude; but at the same time to look at it with holy reverence and awe, and in the spirit of prayer, and fervent entreaty, that God would continue to bless the efforts of all the missionaries who were employed in that interesting portion of the world. He called upon the meeting especially to consider what they were expected to do, in circumstances in which God was so evidently going before them. He was not answering his people's prayers by terrible things in righteousness. Though Missionary Societies had been waiting long, and expending both money and men upon the work in which they were employed; they had not been so long engaged as to despair of producing an universal effect even in India. Christians had not yet made those sacrifices which they would be called to make, before the earth was filled with the knowledge of the Lord, as the waters covered the sea. A subject of this kind must not be looked at as a question of pounds, shillings, and pence; it must be looked at in a different aspect. While Christians prayed for the heathen, it became them to pray with increased earnestness for themselves, that they might have more of the spirit of the Redeemer, and of Apostles and Confessors; more of the spirit of those who understood what God had done for man in the redemption of his beloved Son; who knew something of the value of immortal spirits, and who looked forward to eternal glory as the reward of faith and patience in the service of their Almighty Redeemer. Missionary labour must be looked at under those aspects. In proportion as the Christian church made its exertions in the faith that God would not withhold his blessing—while they acted in dependence upon his Spirit, in that proportion he apprehended success would be realized. He was gratified to hear the reference that had just been made to an individual who had sacrificed some unnecessary plate. He believed that the Christian church had scarcely yet come to what might be termed the point of sacrifice in the service of the gospel. Christians were scarcely entitled to speak of the sacrifices they had made. When he looked around upon such an assembly as the present, when he looked upon meetings of kindred institutions that from time to time

took place in the metropolis, when he passed along the streets, and observed their splendour, and entered the houses of those that professed the faith of Jesus Christ, and saw the circumstances in which they lived, he apprehended they were not entitled to speak of sacrifices at all. The donation of the proceeds of the plate reminded him of an anecdote of Oberlin, the venerable pastor of the Ban de la Roche. When that individual heard of the formation of a Missionary institution at Basle, he sold the whole of his plate, with the exception of one spoon, the product of which he sent to the institution, and on his death bed he bequeathed his last spoon to the Society. Now if his friends present were prepared to enter upon the work under such motives and principles, he doubted not they would enjoy the divine blessing, and be instrumental in contributing in some humble degree to the farther advancement of the Redeemer's glory. When he heard that the funds of the Baptist Society were in a state of depression—when he heard that the annual amount of their funds was only about 10,000*l.* or 12,000*l.* and that it was difficult to obtain that sum, he exceedingly regretted the statement. When he thought of the extent of that body over the country, (though perhaps not the greatest of our Christian communities) he could not help saying that the amount they collected was not to their honour, though it certainly was a great deal compared with former times. The same remark would equally apply to other institutions. He believed, however, that the time was coming, when Societies, instead of reckoning by hundreds and thousands, would calculate by hundreds of thousands. In the Society with which he had the honour to be connected, a similar degree of depression had been felt relative to its financial operations. The Society made a simple appeal to persons interested in its proceedings, and contrary to the expectations of the Directors, and far beyond any views they entertained, without saying any thing calculated unwarrantably to excite the Christian public, they had received contributions in the course of a few days, exceeding 3000*l.* He begged to state this as a matter of fact, for the encouragement of the present meeting. Let the Directors of the Baptist Society make their statements in the emphatic way they had done that morning, and he was sure God would not desert them, but bless them far beyond what they could either ask or think.

The *Rev. Joshua Tinson*, missionary from Jamaica, said it would be impossible to give him a motion in which he could more cordially agree, than the one he rose to second, because it spoke of the meeting as contemplating with unfeigned pleasure the

success that had attended the Society's labours in the West Indies. Having been connected with the missionary stations there between seven and eight years, and feeling a deep and lively interest in every thing that concerned them, he might be permitted briefly to allude to them. The report referred to the opposition which the missionaries had experienced. He would say little on that subject, because if nothing good could be said respecting those with whom they came in contact, the less that was said the better. There were, however, humane masters; there were humane proprietors, who were desirous that the slaves should receive religious instruction. It was lamentable to think that some of the slaves suffered much on account of the observance of religious duties; but, as it had been stated in the report, the more the churches had been afflicted, the more they had multiplied and grown. His friends in England had heard of the great increase that had been made to the churches; himself and fellow-labourers had witnessed it; and while their hearts rejoiced at the circumstance, they could only in astonishment exclaim, "What hath God wrought!" It might appear strange to those unaccustomed to witness such evident effects of the outpouring of the Spirit; and he was sure the meeting would bear with him if he occupied a few moments in relating the manner in which members were received into the church, and the discipline that was exercised among them. He felt the more anxious to make that statement, because he had heard that there was some suspicion that the missionaries had been too hasty in receiving into church fellowship individuals who were not truly converted to God. He could assure the meeting, that if the missionaries had erred, it was not in receiving the candidates into church fellowship too soon, but in keeping them out too long. It might be supposed that slaves could have but little influence; but the moment they felt the love of Christ in their own souls, they were immediately concerned that others might feel it also. Instances had occurred in which slaves had brought seven or eight others to the church, and over whom they exercised a sort of patriarchal or parental authority. The mode the slaves adopted was the following: they went to their companions in bondage, and asked them to attend the missionary chapel, telling them that they would find room, or if not, they would give up their own seats. When the services were over, they went home with them, and inquired what the missionary talked about—if he said any thing that came home to their feelings, any thing to make them feel that they were sinners, or any thing to comfort them? They conversed with them during the week, and brought

them to the sanctuary on the following sabbath. Thus the house of God was filled with attentive worshippers. Much of the success of the missionaries was owing to this system. He must also inform the meeting, that the Baptist missionaries had in some measure adopted the system of their Wesleyan brethren, in forming classes in the churches, and appointing the most intelligent and consistent characters as class leaders. Each one took twenty, thirty, and sometimes as many as one hundred under his care. They met once or twice a week, and the method adopted by the best leaders was somewhat similar to that pursued by the persons who first brought them to the chapel. He must also remind the meeting, that there was another class, who might be termed catechumens. These met every week, and the leader instructed them. All that those individuals were entitled to for their connexion with the church, was burial in case of their own death or that of their children. By the mode of instruction he had described, much good was effected, and though it might not seem to suit a polished and enlightened congregation, he thought something of a similar plan might be adopted; for if the congregations were more polished, the deacons and office-bearers were more polished also. He would relate how the candidates gave an account of the work of God upon their hearts, that the meeting might not suppose they were hastily admitted into the church. Notice was given, that at a particular time there would be a meeting for experience. Some individuals had been under instruction for months, or perhaps a year or two. If the Spirit of God had wrought powerfully on their hearts, and led them to seek closer intimacy with his people, they came before the deacons, and then before the church, and related their experience before as many members as were present, which was generally a large number. Thus it would be seen that the missionaries were desirous to receive none who did not furnish evidence of the new birth. He would mention the discipline pursued, in order to know how each individual was living. There were deacons appointed to watch over the flock, before whom the leaders must appear, and give an account of themselves. In order to simplify the principles for the government of the church of God, as contained in the New Testament, and bring them down to the capacities of their hearers, the missionaries had drawn up rules for the guidance of the members, in doing which they had conscientiously kept within the limits of the word of God, and had supported each rule by a passage of Scripture. Those rules were passed at a leader's meeting once a month, and then brought before the members of the church.

The rules prohibited washing, ironing, or going to market on the Sabbath day; quarrelling between man and wife, and a variety of other small matters. It was impossible to escape the observance of the rules, because the persons who attended the chapel, not only appeared before the leaders once a week, or gave an account why they did not, but both members and catechumens appeared every three months before the minister. That appearance could not be avoided, because a ticket was given to each of the attendants, which ticket was known by the leaders. The tickets could not be forged, and therefore there was no alternative but the parties making their appearance. Thus the minister had an opportunity of knowing the state of their minds, and how they were living. From that statement, the meeting would perceive that the missionaries were not making great exertions to add members to the church, without taking proper means to ascertain the fitness of those who were admitted. He felt persuaded, that in the missionary churches there were a great number of the real children of God. He must beg permission to call the attention of the meeting to the condition of the poor negroes, and he would almost say to the meeting, imitate their liberality. He was not ashamed to acknowledge their liberality, because the missionaries inculcated upon them that they were not to rob their masters to feed them—nor to do evil in order to bring their money to the church. The missionaries told them not to do more than they were able, but at the same time they told them it was their duty to do what they could. Some of the gentlemen who had addressed the meeting, had spoken of sacrifices being made; but oh, those poor negroes had no plate to sell; the only commodity they had to part with was eggs, for they were allowed to keep fowls. The negroes rose up early, they sate up late; he would not say they ate the bread of carefulness, for they had no bread to eat, but lived on yams, plantains, &c. But notwithstanding this, their zeal for God led them to give some trifle to aid the missionary cause. The Secretary well knew that the cause could not have been carried on in the West Indies, had it not been for the contributions of the negroes. He would entreat the meeting to have compassion upon the missionaries, or some of them must give up their stations. They were willing to labour, and they merely wanted to live. He himself could not return to the station he had occupied for six years, unless some relief were afforded to the missions. The friends in the West Indies had done all they could, and they now called upon the people of England to assist them. Hoping the meeting would do all they could, he most cordially seconded the resolution.

The *Rev. J. Dixon*, of the Wesleyan Connexion, in proposing the next resolution, spoke nearly as follows:—The note of invitation which I received from your Secretary, urged upon me the duty of attending this meeting to-day, on the ground that the Secretaries of our (the Wesleyan) Society are absent from town. I regret that I am obliged to appear before you this morning, as, in some sense, the representative of our Society. This task ought to have fallen on one of the Secretaries. I fear it will be but badly performed; I feel that I cannot properly represent their good will, their kindly feelings, their high regard for this Institution and its supporters. If, however, you will allow me to represent myself, instead of them, I promise you my warmest advocacy, and my most zealous efforts, to promote your interests; and if it be possible for me to say any thing to obtain for your cause greater co-operation, and to excite in its behalf greater energy and zeal, I shall most cheerfully do so. I trust that Jehovah will ever be the shield of your protection, and that the God of the armies of Israel will render your exertions in his service pre-eminently successful. I have observed that the arguments of your speakers this morning have generally turned upon duty and obligations. We have been told that it is the duty of the meeting to support missionary exertions, and to send the Gospel into all the world. "Go ye into all the world, and preach the Gospel to all nations," is generally our maxim on these occasions; and this being the command of the Redeemer, we are urged promptly and efficiently to support this cause. I allow that it is as much our duty to promote the preaching of the Gospel as to receive its truths, and therefore I urge you to send it to every part of the world, that wherever the bright beams of heaven's luminary break forth, there the Sun of Righteousness may arise, with healing upon his wings. But when I regard this great work merely as a duty, my heart remains cold, and I feel as though I had got into the frigid regions of the law. I am just reminded of the late excellent Mr. Cecil, who said, that when he was requested to perform a work as a mere matter of duty, he felt cool and unmoved; but when he was urged to do it by motives of love to Christ and his people, he went to his work with cheerfulness and delight. Now, I ask, is there in this employment nothing but duty? I ask those who have received the grace of God, who have tasted that the Lord is gracious, and who have left the regions of the law, whether there is not something more in this service than mere duty? I ask those persons if there is in religion, and those employments which are connected with it, nothing else but the performance of obligating service? They will

tell you that there is in it true pleasure, delightful emotions of love and joy, and the most solid and permanent satisfaction. I urge you to support this Society this day, on the high principle of religious enjoyment. I can tell you that it costs me a great deal to address an audience such as this—to address persons who are most of them strangers to me, in a strange place, and standing on this platform, where I never stood before, and therefore if it were not for the principle of holy satisfaction arising from this work, I should be in danger of retiring from my duty, to find ease in seclusion. But I feel a hallowed, a grateful pleasure in this engagement; and when I throw my eyes on this subject, and gaze on its beauty and loveliness, I lose my perturbation, and find delight in advocating a cause which I feel to be the greatest that can occupy the attention of the world. Would it not impart to us pleasure to see God universally acknowledged; to see Jesus Christ, and him crucified, an object of love to the whole human race? And would it not afford us high satisfaction also, to see the Bible adopted as the standard of truth amongst all people, and kindreds, and nations, and to see the ministers of Christ publishing its important communications through the whole world? This would be, indeed, a delightful sight; and it is this which we are attempting to realize, it is this scene which we have begun to bring before you. We want to proclaim the Gospel to every creature, and to set up the standard of truth in every land. We say, in the Bible are laws for every nation, announcements of mercy and love adapted to every condition of man, and prospects of glory, honour, and immortality, calculated to cheer the heart, and animate the hopes of every wanderer in this vale of gloom and sorrow. Nor do we stand in doubt as to the general and successful propagation of its truths. We confidently expect the day to arrive, when its light and truth shall be universally enjoyed, and its hallowing influence be every where manifest. You may say what you like about the march of intellect, and as to the schoolmaster being abroad, but I say there is something more cheering, more pleasing, more delightful, extending itself in the

world—a spirit of pious liberality and Christian charity.

The very animated speech of Mr. Dixon, which we are obliged most reluctantly to curtail, was seconded, most appropriately, by the Rev. James Smith of Ilford, who remarked at the close that he wished for *deeds* as well as *words*, on which the chairman, after a few observations on the necessity of enlarged contributions, announced his intention to give £200, and presented, at the same time, 100*l.* from his son, Mr. Joseph Gurney, and 100*l.* from a young friend. This was followed by the worthy Treasurer of the Society, who subscribed 300*l.* (engaging to procure 200*l.* more) with 50*l.* from Mrs. Wilson, and 50*l.* from John Deacon, Esq. A great number of liberal contributions were then handed to the platform from different parts of the chapel, and a variety of observations were made by different ministers and others, engaged in announcing their own intentions, or reading the notes forwarded for that purpose. The remaining resolutions were moved and seconded by the Rev. Messrs. Eustace Carey, Swan of Birmingham, Dr. Cox, Messrs. Groser, Ivimey, and Dyer.

After contributions in various forms had been announced, amounting to about Three Thousand Pounds, the meeting united in singing the usual doxology, and separated about four o'clock, highly delighted, not only with the extraordinary proofs of Christian munificence they had witnessed, but with the chastened and sober spirit of grateful piety by which it appeared to be accompanied.

N. B. The Editor has been compelled, if he would publish *any* account this month, to do it in what he feels to be a *very meagre* form. He refers his readers for fuller details to the *World Newspaper*, the able reporters of which journal have kindly furnished materials for the preceding columns.